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THE JOURNAL OF THE MOSCOW PATRIARCHATE



THE NATIVITY OF OUR LORD AND GOD AND SAVIOUR JESUS CHRIST

18th-century icon

Thy Nativity, O Christ our God, has shone upon the world with the light of knowledge: for thereby they who adored the stars through the star were taught to worship Thee, the Sun of Righteousness, and to know Thee the Dayspring from on high. O Lord, glory to Thee (Troparion, tone 4)

Today the Virgin gives birth to Him Who is above all being, and the earth offers a cave to Him whom no man can approach. Angels with shepherds give glory, and Magi journey with a star. For unto us is born a young Child, the pre-eternal God (Kontakion, tone 3)

We magnify Thee, O Christ, Giver of Life, Who for our sake now art born in the flesh of the unwedded and most pure Virgin Mary (Megalynarion)

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**Christmas Greetings
from His Holiness Patriarch PIMEN
of Moscow and All Russia
to the Heads of Churches and Religious Associations**

**To HIS Holiness DIMITRIOS I,
Archbishop of Constantinople the New Rome
and Ecumenical Patriarch**

Your Holiness,
beloved brother in the Lord,

From all my heart I wish to convey to you felicitations on the Feast of the Nativity of Christ which brings heavenly joy unto all men, for accomplished was the great mystery of godliness: *God was manifest in the flesh* (1 Tim. 3. 16).

Glorifying this greatest of events in prayer, we confess that the incarnation had broken down the barrier between God and men, making them *partakers of the divine nature* (2 Pet. 1. 4), marking the beginning of a righteous mankind, of the New Adam.

May the Son of God Who has come to Earth fill us with His peace, mercy and love and may He help us in our labour to the glory of God and for the salvation of our pious flock.

May the coming new year of Lord's goodness be a time of grace-given peace for the nations of the Earth which desire a world without weapons and wars.

I diligently pray unto the Divine Infant Christ for granting you good health for many more years to come and blessed success in your lofty ministry.

Glory to God in the highest, and on earth peace, good will toward men (Lk. 2. 14).

With invariable fraternal love in the Lord,

PIMEN, Patriarch of Moscow and All Russia

Christmas 1987/1988
Moscow

His Holiness Patriarch PIMEN of Moscow and All Russia sent similar Christmas greetings to the Primates of Orthodox Churches:

His Beatitude PARTHENIOS III, Pope and Patriarch of Alexandria and All Africa;
Alexandria

His Beatitude IGNATIOS IV, Patriarch of Antioch the Great and All the East; Damascus

His Beatitude DIODOROS I, Patriarch of the Holy City of Jerusalem and All Palestine; Jerusalem

His Holiness and Beatitude ILIYA II, Catholicos-Patriarch of All Georgia, Archbishop of Mtskheta and Tbilisi; Tbilisi
 His Holiness GERMAN, Archbishop of Peć, Metropolitan of Belgrade and Karlovci, Patriarch of Serbia; Belgrade
 His Beatitude TEOCTIST, Patriarch of All Romania, Locum Tenens of Caesarea in Cappadocia, Metropolitan of Ungro-Walachia, Archbishop of Bucharest; Bucharest
 His Holiness MAKSIM, Patriarch of Bulgaria; Sofia
 His Beatitude CHRYSOSTOMOS, Archbishop of New Justiniana and All Cyprus; Nicosia
 His Beatitude SERAPHIM, Archbishop of Athens and All Hellas; Athens
 His Beatitude VASILIIY, Metropolitan of Warsaw and All Poland; Warsaw
 His Beatitude DOROTEJ, Metropolitan of Prague and All Czechoslovakia; Prague
 His Beatitude THEODOSIUS, Archbishop of Washington, Metropolitan of All America and Canada; New York
 His Eminence DAMIANOS, Archbishop of Sinai, Pharan and Raitha; Cairo
 His Eminence JOHN, Archbishop of Karelia and All Finland; Kuopio
 His Eminence THEODOSIUS, Archbishop of Tokyo, Metropolitan of All Japan; Tokyo

His Holiness Patriarch PIMEN of Moscow and All Russia sent Christmas greetings to:

His Holiness JOHN PAUL II, Pope of Rome; Vatican City
 His Holiness VASKEN I, Supreme Patriarch and Catholicos of All Armenians; Echmiadzin
 His Holiness SHENUDA III, Pope of Alexandria and Patriarch of St. Mark's See in All Africa and the Middle East; Cairo
 His Holiness Mar IGNATIUS ZAKKA I IWAS, Patriarch of Antioch and All the East; Damascus
 His Holiness Moran Mar BASELIUS Mar THOMA MATTHEWS I, Catholicos of the East, Metropolitan of Malankara; Kottayam
 His Holiness Abuna TEKLE HAIMANOT, Patriarch of the Ethiopian Church; Addis Ababa
 His Holiness Mar DINKHA IV, Catholicos-Patriarch of the Assyrian Church of the East
 His Beatitude MAXIMOS V, Patriarch of Antioch and All the East, Alexandria and Jerusalem; Damascus
 His Beatitude NASRALLAH BOUTROS SFEIR, Maronite Patriarch of Antioch and All the East; Lebanon
 His Grace Dr. ROBERT RUNCIE, Archbishop of Canterbury, Primate of All England and Metropolitan; London
 His Grace Dr. EDMOND L. BROWNING, Presiding Bishop of the Episcopal Church in the USA; New York
 His Grace Dr. ANTONIUS JAN GLAZEMAKER, Archbishop of Utrecht, Primate of the Old Catholic Church of the Netherlands; Utrecht
 Dr. BERTIL WERKSTRÖM, Archbishop of Uppsala, the Primate of the Church of Sweden; Uppsala
 Dr. JOHN VIKSTRÖM, Archbishop of Turku and Finland, Primate of the Evangelical Lutheran Church of Finland; Turku
 Dr. OLE BERTELSEN, Bishop of Copenhagen, Primate of Denmark; Copenhagen
 The Rev. Dr. EMILIO CASTRO, General Secretary of the World Council of Churches; Geneva
 His Beatitude NASRALLAH BOUTROS SFEIR, Maronite Patriarch of Antioch and Churches; Budapest
 Dr. JEAN FISCHER, General Secretary of the Conference of European Churches; Geneva
 Mr. GERALD GOTTING, Chairman of the Christian Democratic Union of Germany; Berlin (GDR)

His Holiness Patriarch PIMEN of Moscow and All Russia greeted with Christmas:

Monsignor JULIAN Cardinal VAIVODS, Titular Bishop of Great Makriana, Apostolic Administrator of Riga and Liepaja; Riga
Monsignor LIUDAS POVILONIS, Titular Bishop of Arcavica, Apostolic Administrator of Kaunas and Vilkaviškis; Kaunas
Archbishop Dr. ERIK MESTERS of the Evangelical Lutheran Church of Latvia; Riga
Archbishop Dr. KUNO PAJULA of the Estonian Evangelical Lutheran Church; Tallinn
V. E. LOGVINENKO, Chairman of the All-Union Council of the Evangelical Christians-Baptists; Moscow

His Holiness Patriarch PIMEN of Moscow and All Russia sent Christmas greetings to:

The Most Reverend ALIMPIY, the Old Believers Archbishop of Moscow and All Russia; Moscow
The Most Reverend GENNADIY, Archbishop of Novozybkov, Moscow and All Russia of the Old Orthodox Christian Believers; Novozybkov
I. I. EGOROV, Chairman of the Supreme Old Believers Council in the Lithuanian SSR; Vilnius
M. I. CHUVANOV, Chairman of the Moscow Transfiguration Community of Old Believers; Moscow
F. S. KUKUSHKIN, Chairman of the Moscow Community of Christian Old Believers of the Pomorye Communion; Moscow
I. MIROLYUBOV, Spiritual Mentor of the Grebenshchikovskaya Community of Old Believers in Riga; Riga

Congratulatory Telegram to the Primate of the Orthodox Church in America

To His Beatitude THEODOSIUS, Archbishop of Washington,
Metropolitan of All America and Canada

New York, USA

My cordial congratulations to you on your name-day. Through the prayers of St. Feodosiy and the intercession of the saints, who shone forth in the land of America, may the Lord send you good health and undiminishing help for the fulfilment of your lofty primatial ministry.

With love in our Lord Jesus Christ,

PIMEN, Patriarch of Moscow and All Russia

September 8, 1987
Moscow

* * *

The Primate of the Autocephalous Orthodox Church in America, His Beatitude Theodosius, Archbishop of Washington, Metropolitan of All America and Canada, was congratulated also by the Head of the Department of External Church Relations, Metropolitan Filaret of Minsk and Byelorussia.

Session of the Historico-Canonical Sub-Group of the Jubilee Commission

On September 3-4, 1987, a session of the historico-canonical sub-group of the Jubilee Commission on the Preparation for and Celebration of the Millennium of the Baptism of Russ was held at the Leningrad Theological Academy at the invitation of Metropolitan Aleksiy of Leningrad and Novgorod.

Working under the chairmanship of Metropolitan Yuvenaliy of Krutitsy and Kolomna were members of the sub-group: Archbishop Kirill of Smolensk and Vyazma; Archpriest Aleksandr Kravchenko, Rector of the Odessa Theological Seminary; Archpriest Prof.

Ioann Belevtsev of the Leningrad Theological Academy.

Metropolitan Aleksiy of Leningrad and Novgorod and Archpriest Prof. Vladimir Sorokin, Rector of the Leningrad Theological Academy and Seminary, participated in the session. Member of the sub-group Archpriest Prof. Vasily Stoikov was absent in connection with a trip abroad.

Discussed were the draft of the paper on canonization of saints at the jubilee Local Council and materials on canonization of saints presented by Metropolitan Yuvenaliy.

Patriarchal Awards

By ukases of His Holiness Patriarch PIMEN of Moscow and All Russia the following persons were awarded:

Archbishop German of Berlin and Central Europe, Patriarchal Exarch to Central Europe, with the Order of St. Vladimir, 2nd Class, in recognition of his services for the Church and on the occasion of his 50th birthday (November 11, 1987).

Archbishop Feodosiy of Omsk and Tyumen, with the Order of St. Sergiy

of Radonezh, 2nd Class, on the 25th anniversary of episcopal service (December 2, 1987).

Evgeniy Alekseyevich Karmanov, senior staff member of the Department of External Church Relations of the Moscow Patriarchate, with the Order of St. Sergiy of Radonezh, 2nd Class, in recognition of his diligent labours and on his 60th birthday (November 4, 1987).



Services Conducted by His Holiness Patriarch PIMEN

SEPTEMBER

On September 12 (August 30), the Feast of the Orthodox Princes St. Aleksandr Nevsky and St. Daniil of Moscow, His Holiness Patriarch Pimen ce-

lebrated Divine Liturgy in the Trinity Cathedral of the Moscow Monastery of St. Daniel assisted by Metropolitan Sergiy of Odessa and Kherson and Bishop Evseviy of Alma-Ata and Kazakhstan.

Feast in the Trinity-St. Sergiy Lavra

October 8 (September 25), the Feast of St. Sergiy, Hegumen of Radonezh, the Miracle Worker of All Russia, is always a very special occasion for the Lavra bearing the name of the great saint of God and enshrining his relics.

In keeping with tradition, the 1987 celebration of the patronal feast in the Lavra was led by its Holy Archimandrite, His Holiness Patriarch Pimen of Moscow and All Russia who arrived at the cloister on October 6. At the entry to the Trinity Cathedral His Holiness was welcomed by Archbishop Aleksandr of Dmitrov, rector of the Moscow theological schools, and Archimandrite Aleksi, the father superior of the Lavra. Having venerated at the shrine of St. Sergiy, His Holiness visited the tombs of Patriarch Aleksi of Moscow and All Russia (†1970) and Metropolitan Nikolai of Krutitsy and Kolomna (Yarushevich, †1961), paying a prayerful tribute to the memory of the two outstanding hierarchs.

On October 7, in the Trinity Cathedral of the Lavra, His Holiness the Patriarch, assisted by Metropolitan Filaret

of Kiev and Galich, Patriarchal Exarch to the Ukraine, Metropolitan Filaret of Minsk and Byelorussia and Metropolitan Yuvenaliy of Krutitsy and Kolomna officiated at Small Vespers with the Akathistos to St. Sergiy. In the Refectory Church of St. Sergiy, Small Vespers with the Akathistos to St. Sergiy was conducted by archbishops Leontiy of Orenburg and Buzuluk, Feodosiy of Omsk and Tyumen, Pimen of Saratov and Volgograd, Antony of Chernigov and Nezhin, Simon of Ryazan and Kasimov, Varlaam of Volyn and Rovno, bishops Anatoliy of Ufa and Sterlitamak, Valentin of Vladimir and Suzdal, Afanasiy of Perm and Solikamsk, Sergiy of Solnechnogorsk, Feofan of Kashira, Konstantin of Pinsk and Grigoriy of Mozhaisk.

A solemn All-Night Vigil began at 6 p.m. simultaneously in all the Lavra churches and cathedrals. His Holiness Patriarch Pimen passed the evening in cell prayers. In the Trinity Cathedral All-Night Vigil was led by Metropolitan Yuvenaliy of Krutitsy and Kolomna; in the Dormition Cathedral, by Metropol-

tan Filaret of Minsk and Byelorussia; in the Refectory Church of St. Sergiy, by Metropolitan Filaret of Kiev and Galich; in the Church of the Smolensk Icon of the Mother of God, by Bishop Anatoliy of Ufa and Sterlitamak; in the Church of All the Saints Who Have Shone Forth in the Land of Russia, by the 1st pro-rector of the Moscow Theological Academy, Archimandrite Evlogiy. All through that night numerous pilgrims came to confession in the over-the-gates Church of St. John the Baptist.

At 5 o'clock in the morning Divine Liturgy was celebrated in the Dormition Cathedral and the Refectory Church of St. Sergiy, and at 8 o'clock, in the Church of the Smolensk Icon of the Mother of God and the Church of All Russian Saints.

At 9.30 a.m. the pealing of the Lavra bells announced the beginning of late Divine Liturgy. At the first strikes of the main Lavra bell the attending archbishops and clergy, clad in festal vestments, gathered in front of the Patriarchal Chambers. To the festal pealing of the bells His Holiness Patriarch Pimen proceeded to the Trinity Cathedral where, assisted by Metropolitan Yuvenaliy and Archimandrite Aleksiy, he celebrated Divine Liturgy followed by a moleben before the shrine of St. Sergiy. During the moleben His Holiness read a prayer to the great hegumen of the Russian land.

After the services conducted in all the Lavra churches, Metropolitan Filaret of Kiev and Galich led a moleben in front of the icon of St. Sergiy in the Lavra square.

Thereupon thousands of worshippers attending the feast went to the Patriarchal Chambers to receive a blessing from the Primate of the Russian Church.

His Holiness blessed the faithful thrice from the balcony of his residence. He said: "May the Holy Trinity and St. Sergiy help you all in your life. And I felicitate you all on the feast and wish you good health and well-being." The thousands of the faithful, filling the square responded with "God save you!" and wishes of good health and many years of life.

Later that day His Holiness Patriarch Pimen gave a reception at which he briefly addressed his guests. Metropolitan Filaret of Kiev and Galich spoke in response. Among the guests were the hierarchs and clerics who had officiated during the festal services, staff members of the Patriarchate and synodal institutions and guests of honour.

In the Throne Hall of the Patriarchal Chambers His Holiness received numerous pilgrims who came for the feast from abroad.

Deacon FEODOR SOKOLOV

Celebration at the Ancient Cloister

The approaching Millennium of the Russian Orthodox Church, an event of momentous importance, throws a special light on the destinies of St. Daniel's Monastery. By Divine Providence it is not only to become the venue of the main jubilee festivities, but also to house the spiritual and administrative centre of the Russian Orthodox Church. The seven centuries of its existence appear in a new light, each page of its history assumes a special content and significance. Here, within the ancient monastery walls, one sees, closely interlinked, the present age and the days gone by, the hoary past and modernity, the Church's progress through the centuries and her contemporary existence.

September 12, 1987, marked the 335th anniversary of the day when the relics of Prince St. Daniil of Moscow, the monastery's miracle-working founder, warden and humble inhabitant, were invented at the monastery. Soon after, a feast to commemorate the event was instituted for the whole of the Russian Orthodox Church. In 1987, the celebration in honour of Prince Daniil was especially remarkable because for the first time ever the Divine Liturgy at St. Daniel's Monastery was headed by its dean, His Holiness Patriarch Pimen of Moscow and All Russia.

On the eve of the feast, September 11, Small Vespers was conducted by the brethren at the monastery's Trinity Cathedral with the reading of an akathistos to the Orthodox Prince Daniil at the shrine containing his holy relics. Metropolitan Sergiy of Odessa and Kherson, Chancellor of the Moscow Patriarchate and Chairman of the Commission in Charge of the Restoration and Construction of St. Daniel's Monastery, assisted by Bishop Evseviy of Alma-Ata and Kazakhstan, officiated at All-Night Vigil. The Trinity Cathedral was full of worshippers. The archpas-

tors were welcomed by the ringing of bells. Two choirs sang during the service. With truly monastic, prayerful solemnity they performed a series of hymns, including some in Optina Chant which used to be sung at St. Daniel's Monastery. The sheet music had been preserved by Protodeacon Ioann Sarychev of the Deposition of the Holy Robe Church, who was the monastery cantor in the 1920s. Father Ioann took part in the festal service.

On the day of the feast, September 12, the brethren celebrated an early Liturgy at the Church of the Protecting Veil. The students' choir of the Moscow Theological Academy conducted by Vasiliiy Dmitriev sang during the service.

A moleben with the blessing of the waters was conducted before the late Divine Liturgy at the Trinity Cathedral.

The festal ringing of bells proclaimed the arrival of His Holiness Patriarch Pimen. His Holiness proceeded to the Trinity Cathedral and celebrated Divine Liturgy there, assisted by Metropolitan Sergiy of Odessa and Kherson and Bishop Evseviy of Alma-Ata and Kazakhstan. Numerous guests—rectors and clerics of Moscow churches—took part in the service.

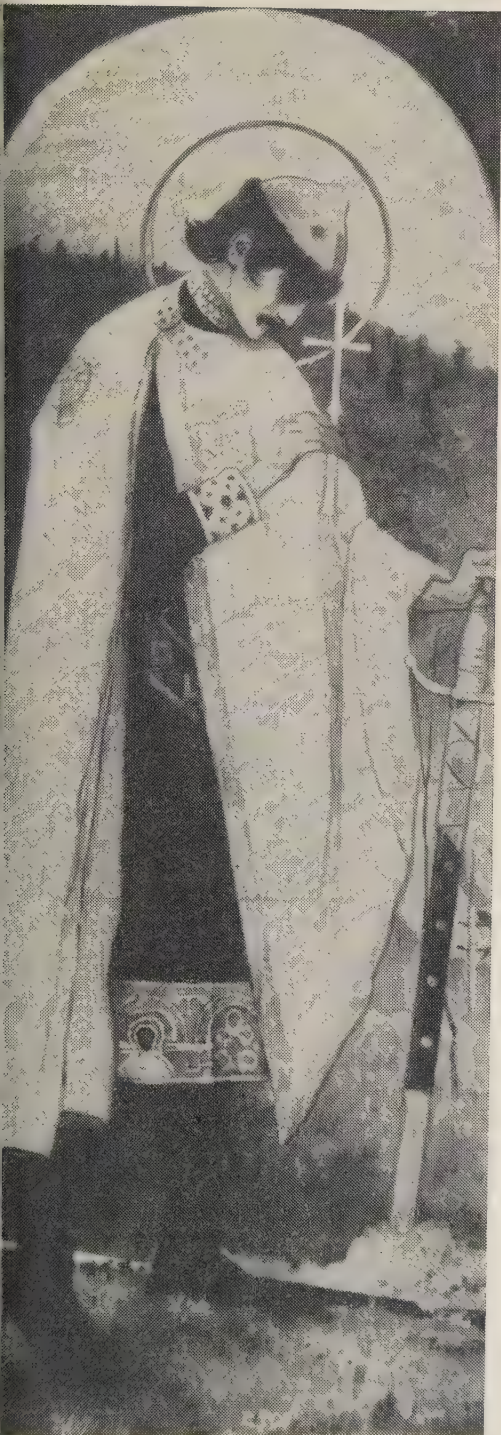
Addressing the Father Superior, Archimandrite Tikhon, and the brethren in the sanctuary His Holiness congratulated them on the occasion of the feast. He blessed them and presented small icons of Prince Daniil to everyone.

After the Liturgy and moleben, Archimandrite Tikhon warmly thanked the Patriarch for the constant attention he was giving to the monastery and for the primatial blessing he had bestowed on brethren and worshippers on this memorable day.

Hieromonk MEFODIY

THE HOLY BROTHERS

Christ also suffered for us, leaving us an example, that ye should follow his steps (1 Pet. 2.21)



The Orthodox Prince St. Boris
Painting from St. Vladimir's Cathedral
in Kiev, by Mikhail Nesterov

For almost a thousand years the Russian people have venerated the Orthodox Princes Sts. Boris and Gleb, who were the first miracle workers of Russia and the first intercessors with God "for the new Christian people". The veneration of the blessed martyrs became nation wide at once: they were recognized as patrons of the land of Russia. Churches and monasteries began to be built in their honour, towns and villages were named after them, and to this day there are the numerous descendants of mediaeval tribe of Rusichi who bear the names of Boris and Gleb.

What did these youths do to merit such fame? They were not really martyrs for Christ, but victims of a political crime committed during the internecine strife of the princes. At the hands of the "lawless" Svyatopolk also died their brother Svyatoslav, but there was no question of numbering him among the saints. The canonization of Boris and Gleb, which took place only five years after their death (in 1020; joint memory day, July 24), was not because of miracles wrought at their graveside. The miracles only convinced everyone still more of the glorification of the brothers by the Lord. Then in what did the Church and all the newly converted Russian people see the sanctity of the princes, the meaning of their Christian feat?

The answer must be found in the *Lives of Sts. Boris and Gleb*. All the three sources* at our disposal tell us very little of their lives, but give us a detailed description of their death.

Boris and Gleb (baptized Roman and David), the youngest and beloved sons of Prince St. Vladimir, Equal to the Apostles, since boyhood were noted for their intelligence, courage, piety and charity to the poor. According to the ex-

* A chronicle narrative (1015) "On the Assassination of Boris"; "The Story, Passion and Glorification of Sts. Boris and Gleb, the Martyrs", ascribed to Monk Iakov; "Readings from the Life and Death of the Blessed Sufferers, Boris and Gleb", by St. Nestor.



The Orthodox Prince St. Gleb
Painting from St. Vladimir's Cathedral
in Kiev, by Mikhail Nesterov

pression of St. Nestor the Chronicler, they shone "like two bright stars in the midst of darkness." Not wanting to separate the brothers, who were deeply devoted to each other, their father gave

them neighbouring principalities: Roslov and Murom. Svyatopolk, who had schemed the wicked murder, was the Prince of Pinsk. As the eldest he had a right to their father's throne, but the circumstances of his birth threatened the stability of his position. His mother was a Greek nun. Yaropolk, the brother of Vladimir, seduced by her beauty took her from the convent and married her. Vladimir who was still a pagan then killed Yaropolk and possessed his pregnant wife. "It was she who gave birth to this wretched Svyatopolk, the son fathered by two brothers. That was why Vladimir did not like him, because he was not his," the author of "The Story..." tells us. At the death of his father, Svyatopolk hurried to occupy the throne and "taking Cain's idea" schemed to kill his brothers who might be possible rivals.

The youthful Boris, returning from the war with the Pechenegs to which he was sent by Prince Vladimir, learned that his brother was planning to kill him. However, he did not attempt armed resistance, on the contrary, he dispersed his army. "I cannot raise my hand against my brother, the elder of that, whom I honour as my father," he replied to the men who rallied to him. Left alone on the bank of the river Alta, near Kiev, with only his servant, Boris awaited the assassins. He was weighed down by morbid depression but he consoled himself with words from the Psalms and the Gospel. To lift his spirit he recalled the martyrdoms of Sts. Nikita, Vyacheslav and Varvara, who were killed by their near kin. The last night he spent in tears and prayer, asking the Lord for strength to take upon himself the "passion".

At dawn, on July 24, when the soldiers of Svyatopolk had surrounded his tent, Boris ordered the priest to conduct Matins. The assassins heard the voice of the prince singing the Psalms and hesitated attacking him during the service. After singing the Matins, Boris turned to the icon of the Saviour saying: "O Lord Jesus Christ, Thou, Who didst appear in this image on Earth and wast voluntarily nailed to the Cross and acceptedst the Passion because of our sins, grant that I too may accept the passion." The clash of arms and ominous whispering arose. With trep

lation and sadness the priest and his servant Georgiy the Hungarian regarded the prince. Before their eyes was taking place what they had just read about in the books. "O gracious master," they exclaimed. "What goodness fills thy heart that, for love of Christ, thou didst not wish to resist thy brother and thou hadst so many warriors under thee!" The assassins, however, had already forced their way into the tent. The soldiers fell on Boris like ferocious beasts. Faithful Georgiy, trying to shield his master with his body, was pierced to death with a spear. Heavily wounded, Boris begged the assassins: "My dear and kind brothers, wait a moment, let me pray to God." Then he submitted to the executioners saying: "Brothers, come and finish the work you are charged with. And may peace be with my brother and you, brethren!"

Gleb was killed on September 5 of the same year (1015). Svyatopolk invited him treacherously to Kiev—"he sent for the Blessed Gleb, saying: 'Come immediately. Father, who is gravely ill, is calling you'". Gleb left Murom and hurried to Kiev with a small detachment. With great difficulty he reached Smolensk (on the way his horse had hurt its leg) and there got into a boat. At that time he had received a message from Yaroslav saying: "Do not go, brother, father is dead, and your brother was killed by Svyatopolk." "Woe is me," grieved Gleb, "Oh, what shall I do now, an unfortunate, deprived as I am of the kindness and wisdom of my father?" Whereas Boris sensed that the hour of death was at hand and tormented by this premonition prepared to meet it with prayer, Gleb is described in the "Life" as a trusting and simple boy. Seeing a boat with the assassins, he was overjoyed and ordered that he be rowed out to meet them. When he understood that they intended to kill him, he looked at the villains with meek eyes and said: "Do not kill me, kind and dear brothers. Have pity upon my youth, be merciful, my masters. But if only my blood will satisfy you, then I am in your hands and my brother's". The scoundrels did not dare attack the defenceless prince, so their leader, Goryaser, made Gleb's look murder his master. The prince's body was left in a field "between two logs" (that is, not in a stone tomb as

a prince, but in a wooden one like a commoner).

The horrible and unbelievable news spread throughout the land of Russ. The prince, a brave warrior, had not only renounced the throne in favour of his elder brother, but with a mighty force under him had given himself up to be voluntarily sacrificed forgiving everyone and giving his peace to the assassins. His brother, the innocent boy, but also a prince with a detachment of soldiers, had himself rowed to meet his death. It meant that everything they had lived by in the past—power, glory, riches, eye for an eye, strength against strength—was nothing; made valueless by the death of the two best sons of Vladimir. Then, indeed, "the trumpets of the Apostles and the voice of the Gospel sounded through all the cities" and the whole of our country began to glorify Christ!

Four years later, in 1019, the brother of the innocently assassinated princes, Yaroslav the Wise, avenged their death. As soon as he had fortified his position on the Kievan throne, he had the body of Gleb entombed in the Church of St. Basil in Vishgorod, where Boris was buried. Soon miracles were wrought by the tombs of the brothers. The relics were exhumed by Metropolitan Ioann and laid in a specially built chapel and sometime later in the Church of Sts. Boris and Gleb.

"O blessed tombs, which have received the holy bodies as precious treasures," exclaims the author of "The Story..." "Blessed is the church in which your sacred tombs are placed. Truly blessed and above all other Russian cities is Vishgorod, possessing such a treasure. There is nothing to equal it in the world. Rightly has Vishgorod (in Russian—"a high city") been named for it is higher, far higher than all cities: a second Thessalonica has appeared on Russian land, healing gratuitously, with God's help, not only our one nation, but bringing salvation to all the Earth." (The veneration of Boris and Gleb was also recognized by the Roman Catholic Church.)

Sts. Boris and Gleb were not only our first saints, but first also among a number of persons, from all walks of life, who were canonized by the Russian Church or were just venerated by popular piety as "passion-bearers", that

is, people who had suffered martyrdom. St. Nestor the Chronicler calls them so, and the Old Russian *Lives* testify to the presence of the new ideal of martyrdom in the religious awareness of the Russian people: not a Christian dying for the Faith under the persecution of pagans or heretics, but one who suffers innocently and dies without resisting evil, like Christ did.

Both the princes did not seek martyrdom, they only accepted it meekly when it came. If we consider heroic the lack of emotion in the face of suffering, and cool calmness before death, then there is nothing heroic in the behaviour of Boris and Gleb. Their natural fear is described in the *Lives* with great realism: "Have mercy, my brothers and masters, have mercy," begged Gleb of his assassins, "crying and weak in body". Despite the fear, however, and the shuddering of the flesh, both brothers do not attempt to escape death.

What is it—lack of will-power, faint-heartedness? No. Boris is a brave warrior for he was "courageous in battle, wise in council, and intelligent in everything". He dispersed his armed forces intentionally. Perhaps the voluntary death of the two youngest sons of Prince Vladimir was their political duty? However, the power of the eldest brother never extended beyond the bounds of the morally permissible. The criminal brother could not demand obedience. Opposition to him would have been justified. Such was the reason of the just vengeance of Yaroslav. Boris and Gleb were not monks or ascetics. Even if riches and power did not attract

them much, they nevertheless wept at having to leave "the beautiful world". Boris regretted the loss of his youth and "wept over the beauty and goodness of his body". The lamentation of Gleb was even more touching.

The incentive which explains the submissiveness of the holy brothers, is Christian in essence. Boris and Gleb were upheld by the example of martyrs but still more by the words and example of the Saviour Himself. Realizing the similarity between their "passion" and His Passion, they accepted it meekly. The last thought of Gleb was that every follower of Christ was in the world to suffer and that suffering borne voluntarily or innocently was always suffering in the Name of Christ. The spirit of voluntary rejection of resistance triumphed in Boris and Gleb over their human weakness. The brothers suffered martyrdom, spiritually becoming like Christ in meekness, having overcome attachment to life and the world for the love of God and their neighbour, having confessed the Incarnate Word not in words but in death.

"Rejoice, O passion-bearers of Christ, the defenders of the Russian land, healing all who come to you in faith and love," St. Nestor addresses the holy brothers. "Rejoice, Boris and Gleb, because you fill all hearts, chasing away grief and sickness, curing wicked passions; with drops of your holy blood you, glorified, have crimsoned the purple for wearing it perfectly you will reign with Christ always, praying for new Christians and their relatives."

V. LEBEDEV

Oleg Ivanovich, the Grand Duke of Ryazan

This is the title of the article by Archbishop Simon of Ryazan and Kasimov which appeared in the Russian issue of *The Journal of the Moscow Patriarchate* No. 1, 1988. The author dwells upon one of the crucial periods in the 14th-century history of the Russian land when the struggle against the Mongol-Tatar invaders reached a decisive point, and the role of the Ryazan principality ruled by Grand Duke Oleg Ivanovich in this struggle.

The article is a kind of "rehabilitation" of the Grand Duke of Ryazan. Chronicles dealing with the Kulikovo Battle accuse the Grand Duke of being a "traitor" and a "counsellor to the Godless Mamai". Archbishop Simon adducing extensive data disproves that characteristics, and asserts that the Ryazan ruler was a prominent leader of the mediaeval Russ and was doing his best for its benefit.



The Grand Duke St. Oleg of Ryazan

St. Daniel's Monastery on the Eve of the Jubilee

The restoration of the monastery, started in the summer of 1983, entered its final stage in the autumn of this year. Restoration work is nearing completion in the hospital building adjoining the Chapel of St. Serafim of Sarov. It will again be used for a monastery hospital and modern medical equipment for it has already been ordered. A wing attached to this building will house a refectory seating one hundred persons. A library of theological and patristic books and works on spiritual-ethical subjects was recently opened in this wing.

Work is also in progress on improving and landscaping the monastery grounds. The yard has been paved with cobblestones and the pathways with slabs of sandstone. Trees and shrubs specially ordered at the Moscow Botanical Garden are being planted. A chap-

el over-the-well is being built in the place of the historical holy well which is to be replaced with an artesian well.

Interior decoration is in full swing in the new residence of His Holiness the Patriarch and the Holy Synod, with the Patriarchal Domestic Chapel of All the Saints Who Have Shone Forth in the Land of Russia in the central part of the building. On major feasts His Holiness the Patriarch will bestow a blessing on pilgrims and guests of the monastery from the balcony to be entered from the chapel.

Restoration is nearing completion in the Church of the Resurrection (Voskresenie Sloveshcheye) which is part of the architectural ensemble of the cloister. On June 5, 1988, there will be a ceremony in this church to mark the Millennium of the Baptism of Russ.

"The Temple Is Perfect and Filled with Thy Glory"

On October 4, 1987, following a year and a half of intensive construction works, the Church of the Exaltation of the Holy Cross was consecrated in Kislovodsk. It was built in the place of the dilapidated prayerhouse which had been constructed some 150 years ago. The Orthodox community of the city grew. The old wooden prayerhouse could not accommodate all the worshippers, especially in summer, when that world-famous resort city was crowded with numerous guests.

All this explains the enthusiasm of the parishioners when they set about the construction of the new church. Primarily the parishioners, because the building workers on contract with church council numbered only some ten persons. In spite of their high skill, they could not have constructed such a beautiful church for such a short time without people's help. Up to 100 people were busy at the building site daily.

For a year and a half the old prayerhouse was circled by the foundation and later by the walls of the new

church. And it worked for all that time. The cycle of divine services in accordance with the Rule (Divine Liturgy is celebrated there some five times a week) was not stopped or even broken.

The parishioners and inhabitants of neighbouring towns who used to come and help, mixed concrete, carried bricks, made scaffolding, in other words, they made their best to ensure that the work of the building workers was not interrupted for a moment. They had their leaders—Vasiliy Mironovich Taranov, chairman of the parochial auditing committee, and Anna Isaevna Arefyeva, member of the church council.

The life and soul of the enterprise was the rector of the church, Archpriest Sergiy Limanov. Actually, he was the author of the design: his training in a technical school and experience of work in designing organizations came in handy. Bishop Antoniyy of Stavropol and Baku paid constant attention to the construction. Not a single more or less serious decision was taken without his blessing. And they did not need to go



Archbishop Antoniyy of Stavropol and Baku blessing the clergy and parishioners after All-Night Vigil on the eve of the consecration of the Kislovodsk Church of the Exaltation of the Holy Cross

to Stavropol to the diocesan administration to consult their archpastor because almost every week the Vladyka visited the construction site, talked with the building workers, members of the church council and the rector.

And at last, at the place where on February 28, 1986, Bishop Antonyi officiated at the office for the foundation of the church and asked the Lord to grant "strength and steadfastness" to the builders, a year and a half later, the Vladyka (now archbishop) prayed: "Establish Thou Thy Church immovable unto the end of time".

In accordance with the tradition established in Moses's time, the consecration of a church is accompanied by solemn rites. On the eve, Saturday, His Grace Vladyka Antonyi, assisted by the clergy, officiated at All-Night Vigil. Just as at Paschal Matins, the clergy, during all the service, occupied the centre of the church. This imparted joyful, paschal mood to the service. That was why, perhaps, the faces of those present shone with paschal joy. For *Except the Lord build the house, they labour in vain that build it* (Ps. 127. 1). The efforts of the people were not in vain: the evidence of which is the fine church with three altars not yielding to a cathedral in respect of size or grandeur.

On the next day, early in the morning, a moleben with the blessing of water was conducted and everything necessary for consecration of the altar and the church was aspersed. Vladyka Antonyi and the clergy assisting him wore special white clothes over their vestments, a symbol of the Holy Shroud which wrapped the Body of Christ the Saviour when he was laid in the tomb.

Such white clothes are to be laid upon the altar and now four wooden pillars are in its place. The consecration begins with pouring a special fluid consisting of wax, incense, pounded marble and fragrances. Then the priests give to the archpastor the cover of the altar and he, having aspersed it, places it upon the four pillars. The priests fasten the cover to the pillars with nails.

The altar is washed with warm water and the hierarch pours red wine mixed with rose water in the sign of the cross on it, in memory of the washing of Christ before burial. Then the altar, the walls of the sanctuary and of the whole

church are anointed with holy chrism.

Having incensed the altar, Vladyka Antonyi lighted a candle with the burning coals in the censor, and then all the candles and icon lamps in the church with that candle.

The altar is consecrated and covered, the church is filled with light, but Divine Liturgy cannot yet be celebrated. In accordance with the ancient Christian tradition, holy relics are needed for the purpose. Usually they are preserved under the altar but now they still lie on a discos outside the sanctuary, in front of the icon of the Saviour. The placing of the relics under the altar is accompanied by festal procession around the new church. The procession goes slowly and solemnly—hypodeacons, clerics, and the Vladyka himself with the discos with the holy relics in his hands. The sun which the day before was covered with thick clouds, today shines in the blue sky reflecting in the gold of the crosses and the vestments of the clergy. The Caucasus Range shines with its eternal snows in the distance, clearly seen in the pure autumn air.

The festal procession concludes, the relics are laid under the altar, the antimension signed by the archpastor, the Gospel and crosses are laid upon the altar and the tabernacle, made by craftsmen from Sofrino at the request of the archpastor, installed. Candles and icon lamps are lit. As it says in the prayer for the consecration of a church, it is "perfect and filled with God's glory".

...The first Liturgy in the new church is always an exciting event. Many believers received Holy Communion on that day. The confession, which began before the Liturgy, lasted practically all through the divine service.

A hierarchal service is always a solemn one. Here, in Kislovodsk, the solemnity was redoubled by the participation in it of the clerics from the Orthodox Sister Churches—Archimandrite Niphon, the Representative of the Patriarch of Antioch to the Patriarch of Moscow, and Archimandrite Gavriil, the Representative of the Patriarch of Bulgaria to the Patriarch of Moscow. The joy of prayerful communion with the believers of the Stavropol Territory was shared by Archpriest Sergiy Suzdaltsev, Rector of the Trinity Church

in Moscow, and Archpriest Aleksey Parfenov, Rector of St. Mary's Church in Weimar (Central European Exarchate). Many ektenes were said by Protodeacon Christopher Falk, of the Düsseldorf Diocese, who arrived in our country at the invitation of Archbishop Antony.

Hegumen Aleksandr, Rector of the Church of St. Elijah in Ordzhonikidze, delivered a sermon.

"Today", Father Aleksandr said, "God's glory illumined this holy house, enveloped it like Divine haze which filled the Holy of Holies of the church which was built in his time by Solomon. Maybe, only few of us see it with the eyes of the soul, for *pure in the heart... shall see God* (Mt. 5. 8). But each of us felt today special presence of God in this holy church, and can exclaim together with David: "Shine, shine, O New Jerusalem! For the glory of the Lord is risen upon thee".

Following the Liturgy, Archbishop Antony and the worshippers were addressed by the rector of the church, Archpriest Sergiy Limanov, Archimandrites

Niphon and Gavriil, Archpriest Sergiy Suzdaltsev, Archpriest Aleksey Parfenov, and Protodeacon Christopher Falk.

Answering their greetings, the archpastor thanked all those who had engaged in the construction of the church and participated in common prayer during its consecration. Vladyka Antony said: "I sincerely believe that the Lord is here with us today through the grace of the All-Holy Spirit. I believe that through the saints' assistance and intercession our prayer was lifted to His Throne. May this church be the place where we will be cured of our sorrows and griefs."

"Many Years" was sung at the end of the service.

...The church is consecrated. It is vast, beautiful, spacious, or, better to say, grace-filled. The believers of Kislovodsk and numerous guests of the resort city have received an excellent present for the Millennium of the Baptism of Russ.

A. MAKAROV

Celebrations in the Holy Land

The Orthodox Mission in Jerusalem Turns 140

On the occasion of the 140th anniversary of the foundation of the Orthodox Mission of the Russian Orthodox Church in Jerusalem, a church delegation headed by Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations of the Moscow Patriarchate, on July 26, 1987, went to the Holy City to participate in the solemnities in honour of the event, timed to the Feast of Prince St. Vladimir, Equal to the Apostles. The delegation included: Bishop Serafim of Penza and Saransk; Archpriest Grigoriy Yurakh, Rector of the Church of St. Michael the Archangel in Kolomyia, Ivano-Frankovsk Diocese; Protodeacon Vladimir Nazarkin, senior staff member of the DECR; V. R. Rybakov, former staff member of the mission, and I. A. Krylov, secretary of the Leningrad branch of the DECR.

That same day the delegation arrived

in Israel. They were welcomed at the Jerusalem airport by Archbishop Daniel of Tabor (Jerusalem Orthodox Church), Archimandrite Pavel, Head of the Russian Orthodox Mission, clerics of the Jerusalem Church, staff members of the mission and also by Dr. D. Rossing, Director of the Christian Department of the Israeli Ministry for Religions, Ms. Alla Solomon, staff member of the Embassy of Finland in Israel (which represents the USSR in Israel), and other officials.

A press conference took place at the airport, during which Metropolitan Filaret stated that solemnities in honour of the 140th anniversary of the foundation of the Russian Orthodox Mission was a part of the whole programme of jubilee celebrations devoted to the Millennium of the Baptism of Russ and emphasized specially religious mood of the event.

In Jerusalem, in the Trinity Cathedral of the mission, a thanksgiving moleben was conducted.

On July 27, Metropolitan Filaret, accompanied by Bishop Serafim, Archimandrite Pavel, Head of the Russian Orthodox Mission, and I. A. Krylov paid a visit to the Israeli President, Khaim Herzog. In their talk the head of the Russian Church delegation informed the president about the preparations for the celebrations in honour of the Millennium of the Baptism of Russ, both in our country and abroad, about the changes in the socio-economic life of the Soviet society. Mr. Kh. Herzog congratulated the representatives of the Russian Church on the 140th anniversary of the Russian Orthodox Mission and wished successes in its activities.

Talking later with pressmen, the metropolitan described the meeting with the President as a useful one.

That same day, the delegation of the Moscow Patriarchate was received by His Beatitude Patriarch Diodoros I of Jerusalem. Metropolitan Filaret conveyed greetings from His Holiness Patriarch Pimen to His Beatitude and informed him about the jubilee celebrations in the Trinity-St. Sergiy Lavra (July 1987) on the occasion of its 650th anniversary.

Metropolitan Filaret and his retinue visited the Church of the Holy Sepulchre of the Lord and venerated at its shrines: the Life-Giving Sepulchre of the Lord, the Divine Golgotha and the Chrismation Stone.

The representatives of the Russian Orthodox Church met the head of the department for ecclesiastical affairs and problems of Jerusalem of the Israeli Foreign Ministry, W. Gordon. They discussed, among other things, the problem of receiving vizas by the new members of the Orthodox Mission, who are to be sent to Jerusalem by the Moscow Patriarchate.

During the visit to the Jerusalem Municipality, Metropolitan Filaret informed the mayor of the city, Teddy Kollek, about the problems facing the mission. T. Kollek expressed his readiness to promote their faster resolving.

The Russian Church delegation met the Israeli Minister for Religions, Zevulun Hammer.

During their attending the Yad Vashem Memorial Museum, the guests from the Soviet Union laid a wreath to the victims of fascist genocide.

In the evening, the Russian Orthodox Mission was visited by the representatives of a group of consular workers from the USSR Foreign Ministry headed by E. S. Antipov.

On July 28, the Feast of Prince St. Vladimir, Equal to the Apostles, the celebrations on the occasion of the 140th anniversary of the foundation of the Russian Orthodox Mission in Jerusalem began. Metropolitan Filaret and Bishop Serafim concelebrated Divine Liturgy in the Trinity Cathedral of the mission.

In the evening, in the Mission Church of St. Alexandra, Empress and Martyr, the solemnities in honour of the jubilee began with a thanksgiving moleben. Patriarch Diodoros of Jerusalem, accompanied by Metropolitan Germanos of Petra in Arabia, Metropolitan Konstantinos of Skythopolis, and clerics of the Jerusalem and Romanian Orthodox Churches, arrived at the church for the beginning of the moleben. Representatives of the Roman Catholic, Armenian Apostolic, Ethiopian and other Christian Churches who have their missions and institutions in the Holy Land, also attended the service.

The Israeli Government was represented by W. Gordon and D. Rossing; H. E. O. Väinälä, the Ambassador of Finland to Israel, diplomats from Greece, Italy, Spain, the USA and other countries were also present.

Metropolitan Filaret read out the Message from His Holiness Patriarch Pimen on the occasion of the 140th anniversary of the Russian Orthodox Mission in Jerusalem and the ukase on the awarding the mission with the Order of St. Vladimir, 1st Class, and presented the high patriarchal award to Archimandrite Pavel.

Then Metropolitan Filaret presented the Order of St. Vladimir, 1st Class (patriarchal award), to His Beatitude Patriarch Diodoros.

Receiving the award, His Beatitude Patriarch Diodoros asked to convey his gratitude to His Holiness Patriarch Pimen for his attention to the Jerusalem Church and said that the Jerusalem Church was rejoicing on the occasion of the 140th anniversary of the Orthodox Mission in Jerusalem.

Later the participants in the solemn meeting were addressed by Metropolitan Filaret.

On July 29, at 6 a.m., the new cave church was consecrated in honour of the Nativity of St. John the Baptist which was built in the plot of land belonging to the Russian Orthodox Church, in the place where, according to a legend, there was the house of the Righteous Sts. Zacharias and Elisabeth, parents of St. John the Baptist. The consecration was conducted by Metropolitan Filaret, Archbishop Daniel and Bishop Serafim, assisted by the clerics of the Russian and Jerusalem Churches. Divine Liturgy was celebrated on the newly consecrated altar.

At the end of the Liturgy His Beatitude Patriarch Diodoros, accompanied by the hierarchs and clerics of the Jerusalem Church arrived in the church.

In the evening, a big reception was given in the premises of the Russian Orthodox Mission. It was attended by His Beatitude Patriarch Diodoros, hierarchs and clerics of the Jerusalem Orthodox Church, representatives of Christian Churches and religious communities in Jerusalem, as well as staff members of the Israeli Foreign Ministry and Ministry for Religions, the Mayor of Jerusalem T. Kollek, diplomats and public figures.

On July 30, in the residence of the Patriarch of Jerusalem in Little Gallilea, His Beatitude Diodoros gave a reception in honour of the delegation of the Russian Orthodox Church. His Beatitude awarded the Russian Orthodox Mission with the highest award of the Jerusalem Orthodox Church, the Order of the Holy Cross, 1st Class. Patriarchal awards were given also to the members of the delegation.

Metropolitan Filaret presented awards of His Holiness Patriarch Pimen to some hierarchs and clerics of the Jerusalem Church.

In the night of August 1, Metropolitan Filaret, Archbishop Daniel and Bishop Serafim, concelebrated Divine Liturgy in the Church of the Holy Sepulchre.

On August 2, the representatives of the Russian Orthodox Church visited Gethsemane and venerated at the tomb of the Mother of God, and later they got acquainted with the Monastery of Sts. Joachim and Anne.

On their return journey to Moscow, the Russian Church delegation visited Cyprus where they were welcomed by Metropolitan Chrysostomos of Citium.

On August 3, the delegation arrived in Moscow.

Bishop SERAFIM of Penza and Saransk

News from Theological Schools

The Academic Year Began at the Moscow Theological Schools

The 1987/1988 academic year in the Moscow theological schools began a month later than usual. The entrance examinations took place in the middle of September and celebrations to mark the beginning of the academic year were held on September 30. The construction and restoration of buildings destroyed by fire in the autumn of 1986 went on in the summer months and all through September. The restoration works are done by Moscow building organizations but students of the theological schools participate in them daily.

The Academy Church of the Protect-

ing Veil is now under restoration, therefore divine services on the occasion of the beginning of the academic year were held in the churches of the Lavra. The MTA Rector, Archbishop Aleksandr of Dmitrov, celebrated Divine Liturgy and conducted a moleben in the Church of the Smolensk Icon of the Mother of God. At the same time, the first pro-rector of the academy, Archimandrite Evlogiy, conducted divine service in the Church of All the Saints Who Have Shone Forth in the Land of Russia beneath the Dormition Cathedral of the Lavra.

Later a moleben for the beginning of the academic year was conducted in both churches.

Following a short break, the teachers and students gathered in the Trinity Cathedral, where for nearly six centuries the relics of the founder of the cloister, St. Sergiy of Radonezh, rest. Archimandrite Georgiy, Assistant Rector of the MTA, called up all those present to pray to the great Hegumen of the Land of Russia and ask his blessing for the forthcoming academic year. He also led the moleben to the saint.

Archimandrite Venedikt, the assistant rector of the MTS, conducted lity for the dead at the monument to the late teachers of the Moscow theological schools, and later a solemn meeting was held at the assembly hall. Archimandrite Evlogiy informed the gathering of some decisions of the academy council held on September 25, and of the results of the entrance examinations. The lists of those enrolled in the theological schools this year were read out. Archimandrite Evlogiy told of the

reorganization of the Precentorial Courses at the MTA into the precentorial school, whose students are provided with free meals and receive monthly allowance.

Archbishop Aleksandr delivered a speech.

Before a short prayer with which the solemn meeting ended, Archimandrite Platon, Secretary of the Academy Council, read out a telegram of greeting to the Moscow theological schools from His Holiness Patriarch Pimen: "I send the blessing of God to the administration, faculty and students of the Moscow theological schools for the forthcoming academic year. Patriarch Pimen." Telegrams were also received from the hierarchs of the Russian Orthodox Church, the Leningrad theological schools and the Odessa Theological Seminary.

That same day the students met their teachers and tutors in the auditoria, and on October 1 the studies began.

*Father SERGIY GORDUN,
MTS teacher*



Assistant Rector of the Academy Archimandrite Georgiy addresses students during the moleben in the Trinity Cathedral

The Academic Year Began at the Odessa Theological Seminary

The new academic year at the Odessa Theological Seminary was preceded by a moleben with the blessing of water conducted in the seminary Church of St. Andrew.

On September 3, at noon, Metropolitan Sergiy of Odessa and Kherson, assisted by the clergy, conducted a moleben for the beginning of the academic year in the Dormition Cathedral of the Odessa Monastery of the Dormition.

Metropolitan Sergiy addressed the worshippers.

After the moleben, Vladyka Sergiy congratulated the faculty and students of the seminary with the beginning of the new academic year and aspersed all those present in the church.

Then a solemn meeting was held in the assembly hall of the Odessa Theological Seminary. Archimandrite Tikhon read out the lists of those enrolled and a telegram from His Holiness Patriarch Pimen: *I send my blessing to the*

administration, faculty and students of the Odessa Theological Seminary for the forthcoming academic year. Patriarch Pimen. He also read congratulatory telegrams from hierarchs of the Russian Orthodox Church, the rectors of the Moscow and Leningrad theological schools, and former rectors and teachers of the Odessa Theological Seminary.

Archimandrite Tikhon addressed the gathering.

In the morning of September 4, Metropolitan Sergiy, assisted by the clergy, officiated at the akathistos before the Kasperovskaya Icon of the Mother of God in the Dormition Cathedral Church. Following the akathistos, the worshippers reverently kissed the icon.

Metropolitan Sergiy delivered an address.

That same day the studies at the Odessa Theological Seminary began.

N. POLTORATSKY, an OTS teacher



Metropolitan Sergiy of Odessa and Kherson
presenting prayer books to the 1st-year pupils of the Odessa Theological Seminary

Kiev Diocese December 14, 1986, was the Feast of St. Filaretos the Merciful, the Heavenly Patron of Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine. On the eve, All-Night Vigil was conducted in St. Vladimir's Cathedral in Kiev by Metropolitan Filaret, Archbishop Antoniyy of Chernigov and Mezhin, Archbishop Makariy of Ivano-Frankovsk and Kolomyia; bishops—Lavva of Poltava and Kremenchug, Iarlaam of Chernovtsy and Bukovina (now the Archbishop of Volyn and Lvov), Sevastian of Kirovograd and Nikolaev and Antoniyy of Pereyaslav-Khmelnytsky (now of Chernovtsy and Bukovina). On the feast day itself, Divine Liturgy was concelebrated in the same cathedral by the aforesaid archbishops who were joined by Metropolitan Sergiy of Odessa and Kherson and Archbishop Leontiy of Simferopol and the Crimea. After the Liturgy Metropolitan Sergiy felicitated Metropolitan Filaret on the occasion on behalf of the archbishops, pastors and the flock of the Ukrainian Exarchate. In his response Vladyka Filaret expressed cordial gratitude to all those present for having joined him in prayers and for the good wishes.

On January 8, 1987, the Synaxis of the Most Holy Theotokos, Metropolitan Filaret celebrated Divine Liturgy in St. Nicholas' Cathedral of the Kiev Convent of the Protecting Veil. In the evening he received Christmas greetings from the clergy and laity in St. Vladimir's Cathedral.

On January 9, the Feast of St. Stephen, Protomartyr and Archdeacon, Metropolitan Filaret celebrated Divine Liturgy, followed by a moleben, in the Ascension Church of St. Florus' Convent in Kiev.

On March 4, Wednesday of the first week in Lent, in the evening, Metropolitan Filaret read the Great Canon in the Ascension Church of St. Florus' Convent.

On March 6, Friday of the first week in Lent, Metropolitan Filaret celebrated the Liturgy of the Presanctified Gifts and led the Canon to St. Theodore of Tyro the Great Martyr in St. Nicholas' Cathedral of the Kiev Convent of the Protecting Veil.

On April 12, Palm Sunday, Metropolitan Filaret and Bishop Palladiy of Pereyaslav-Khmelnytsky concelebrated Divine Liturgy in the cathedral church. During the service Vladyka Filaret ordained Deacon Georgiy Boiko presbyter.

On April 15, Holy Wednesday, Metropolitan Filaret presented patriarchal and archpastoral awards to clerics of the Kiev and Cherkassy dioceses at the Liturgy of the Presanctified Gifts in the cathedral church.

On April 20, Easter Monday, Metropolitan Filaret celebrated Divine Liturgy in St. Nicholas' Cathedral of the Kiev Convent of the Protecting Veil. In the evening he received Easter felicitations in the cathedral church from the clergy and laity of the Ukrainian Exarchate.

On April 21, Easter Tuesday, Metropolitan Filaret celebrated Divine Liturgy in the Ascension Church of St. Florus' Convent in Kiev.

On May 22, the Feast of the Translation of the Relics of St. Nicholas the Miracle Worker, Metropolitan Filaret and Bishop Palladiy of Pereyaslav-Khmelnytsky concelebrated Divine Liturgy in St. Nicholas' Cathedral of the Kiev Convent of the Protecting Veil. After the service, festal procession was held and "Many Years" sung.

On May 26, the Feast of Archimandrite St. Makariy of Kanev, the Martyr and Miracle Worker of Pereyaslav-Khmelnytsky, Metropolitan Filaret celebrated Divine Liturgy in the Church of the Nativity of the Blessed Virgin in Cherkassy and presented to diocesan clerics patriarchal and archpastoral awards for Holy Easter. This was followed by a moleben and a festal procession after which "Many Years" was sung.

On May 28, the Feast of the Ascension of Our Lord, Metropolitan Filaret celebrated Divine Liturgy in the Ascension Church of the Kiev Convent of St. Florus. On the eve, he officiated at All-Night Vigil in the Ascension Church in Kiev.

On other Sundays and feast days Metropolitan Filaret officiated in the Kiev Cathedral of St. Vladimir and churches of the Ukrainian Exarchate, preaching during the services.

Stavropol Diocese On August 20, 1987, with the blessing of Bishop (now Archbishop) Antony of Stavropol and Baku, there was a meeting of diocesan clergy and laity in the Stavropol Cathedral Church of St. Andrew to mark the 70th anniversary of the Great October Socialist Revolution. It was attended by representatives of other Churches and religious associations of the diocese.

Present at the function were E. G. Maksimenko, representative of the Council for Religious Affairs of the USSR Council of Ministers in the Stavropol Region, his deputy A. I. Rybalchenko, representatives of the Council for Religious Affairs in the Kalmyk Autonomous Republic, N. N. Kekeyev and N. G. Provatorov, representative of the council in the Karachaevsk-Cherkessk Autonomous Region and Chairman of the Presidium of the Stavropol Territorial Peace Committee, N. T. Dorokhin.

The meeting was chaired by Bishop Antony who presented a report about the life of the Russian Orthodox Church and her position in the socialist state. He said that believers are working together with all Soviet people to build a new society. During the Great Patriotic War of 1941-1945, they fought heroically on the battlefronts and many were decorated with orders and medals. In the post-war years, the Russian Orthodox Church has been vigorously working for peace and her children are doing their best to improve the international political climate. Bishop Antony congratulated the participants on the occasion and wished them good health and every success in their work for the benefit of our Motherland.

Addressing the meeting on behalf of the Peace Committee of the Stavropol Region, N. T. Dorokhin congratulated the participants on the momentous date. He spoke of the continued tension in the world, stressing that peace was the indispensable condition of accomplishing the programme of accelerated economic and social development of this country.

V. N. Vlasenko, senior presbyter for the Stavropol Territory of the All-Union Council of the Evangelical Christians-Baptists, I. M. Babich, head of the centre of the Seventh-Day Adventists, and Mullah Abdulla-Kerim-Hadzhi

Bairamukov, representative of the Muslims of the Karachaevsk-Cherkessk Region all stressed in their statements that working for peace is the sacred duty of every believer.

N. N. Kekeyev, representative of the Council for Religious Affairs in the Kalmyk ASSR, traced the progress of the region in the years of Soviet power.

V. I. Kashirin, lecturer of the Znanie Society, spoke of the current international situation, the dangers involved in the continued arms race, and the importance of stepping up the work for peace.

In conclusion, E. G. Maksimenko, representative of the Council for Religious Affairs in the Stavropol Territory congratulated the participants on the approaching jubilee of the Soviet state and noted, among other things, steadily improving relations between members of religious communities and government officials.

The participants laid flowers at the war memorial of Eternal Glory.

Archpriest MIKHAIL MANSUROV

Tula Diocese On February 3, 1987, the Feast of St. Maximos the Confessor, Archbishop Maksim of Tula and Belev, assisted by numerous diocesan clergy, consecrated a newly built domestic Chapel of St. Markariy of Zhabyn, the Miracle Worker of Belev, and of the Kiev-Pechery Saints in the archpastoral residence and celebrated Divine Liturgy there. A fine carved-wood iconostasis for the chapel was made by Lithuanian craftsmen. It was ordered by Archbishop German (now of Berlin and Central Europe), the former ruling archpastor of the Tula Diocese. Foremost among the local holy shrines is a wooden reliquary cross containing holy relics of a number of Kiev-Pechery saints and an icon of St. Nicholas that once belonged to the well-known church writer Bishop Ignatiy Bryanchaninov.

The consecration of the new chapel was attended by representatives of the Omsk and Minsk dioceses in which Vladyka Maksim had served as pastor and archpastor, and workers of the icon painting workshops of the Moscow Patriarchate who specially arrived in



**Presidium of the meeting of the clergy and laity
of the Stavropol diocese**

ula for the occasion. The participants sent a telegram to His Holiness Patriarch Pimen. In his reply message to Archbishop Maksim, His Holiness wrote: "I thank Your Grace for the prayers in the newly consecrated chapel dedicated to Kiev-Pechery saints. I invoke upon you all God's blessing. Patriarch Pimen."

On February 4, the Feast of St. Makariy of Zhabyn, the Miracle Worker of Belev, the heavenly patron of the land of Tula, Archbishop Maksim paid a visit to the town of Belev, the place where the saint performed his ascetic feats. He celebrated Divine Liturgy in the Trinity Church one of whose side-chapels is dedicated to St. Makariy.

On February 22, Sunday of the Last Judgement, Archbishop Maksim celebrated Divine Liturgy, followed by a prokeimenon, in the ground-floor church of the cathedral church. On the eve he had officiated at All-Night Vigil there.

The church is the only one in the Russian Orthodox Church dedicated to the Last Judgement. During the All-Night Vigil the worshippers sang a special Magnification: "We magnify Thee, O Christ the Giver of Life, and we venerate Thy divine Ascension with Thy most Pure Flesh into Heaven and also Thy fearful and glorious second coming into the world."

On February 26, Thursday of Cheese-Fare Week, Archbishop Maksim consecrated, with the blessing of His Holiness Patriarch Pimen, the altar of the Church of the Protecting Veil in the village of Blagodatskaya and celebrated Divine Liturgy there. After a restoration in 1961 only the Small Office of Consecration was conducted in that church. The archpastor was assisted by the rector, Father Dimitriy Melnik, and diocesan clergy. The church was filled with worshippers and the archpastor preached on the role of God's temple in the life of the Orthodox Christian.

In Memoriam



Archpriest **Aleksandr Petrovich Kozlov** of the Leningrad Cathedral of St. Vladimir passed away on April 14, 1987.

He was born into a peasant family in the village of Krasikovshchina, Pskov Region, on October 23, 1933. In 1955 he finished the Leningrad Theological Seminary and in 1959 graduated from the Leningrad Theological Academy. In 1956 he was ordained deacon and then presbyter by Bishop Sergiy (Golubtsov; †1982) of Staraya Russa. From November 1958 he served in the Trinity Cathedral of St. Aleksandr Nevsky's Lavra and from November 1967 in St. Vladimir's Cathedral in Leningrad.

Father Aleksandr had a thorough knowledge of church history and art and followed in his life the teachings of Abba Dorotheos and the Optina starstys. His sermons were brief, essential and edifying. His simple and concise counsels were of practical value to many of those who turned to him for advice. He enjoyed the love and respect of the fellow clerics and the flock. His sincere love of God, constant prayer and austere life

which he preferred to petty worldly cares gave him spiritual peace and tranquillity which could not be broken by physical afflictions. No one has ever seen Father Aleksandr in low spirits or irritated.

In 1974 Archpriest Aleksandr Kozlov was awarded an ornamented cross for his diligent service of the Church of Christ and in 1986 he was decorated with the Order of St. Sergiy of Radonezh, 3rd Class.

The funeral service in St. Vladimir's Cathedral was conducted by Archpriest Vladimir Sorokin, superintendent dean of the Leningrad churches, and the cathedral clergy. Funeral orations were said by Archpriest Vladimir Sorokin and the cathedral dean, Archpriest Vasilii Stoikov. Metropolitan Aleksey of Leningrad and Novgorod arrived to pay the last respects to the departed and expressed profound condolences to his relatives and friends and also to the clergy and parishioners of the cathedral.

Archpriest Aleksandr Kozlov was buried at the Kovalevskoe cemetery in Leningrad.

Archpriest **Boris Ivanovich Bazilevich**, retired cleric of the Minsk Diocese, passed away on April 15, 1987.

He was born into the family of a priest in the village of Zasulye, Minsk Guberniya, on December 28, 1909. As a child he served as a helper at divine services and sang in the church choir.

In 1931 he finished the Vilno Orthodox Theological Seminary and in 1936 graduated from the Department of Theology of Warsaw University with the Degree of Master of Theology. From 1936 to 1939 he taught catechism in the elementary school in his native village. In 1941 he was ordained deacon and then pre-



sbyter and appointed rector of the Church of St. John the Baptist in Zasulye. From 1952 he served in various parishes of the Minsk Diocese. From 1975 to his retirement he served in the Minsk Cathedral Church of the Holy Spirit, and from 1979 he was the father confessor of the 2nd Minsk deanery.

In 1985, for his zealous service of the Church of Christ, he was granted the right to celebrate the Divine Liturgy with Holy Doors open up to the Lord's Prayer.

Before his death he received Holy Unction and Holy Communion.

The funeral service was conducted in the Holy Spirit Cathedral Church in Minsk by its dean, Archpriest Mikhail Buglaev, and diocesan clergy. The service on the eve was conducted by Metropolitan Filaret of Minsk and Byelorussia. The funeral oration was delivered by Archpriest Evgeniy Miseyuk († July 20, 1987) of the Holy Spirit Cathedral.

Archpriest Boris Bazilevich was buried at the Severnoe Cemetery in Minsk.

On the Feast of the Translation of the Relics of St. John Chrysostom

At the end of Liturgy, brothers and sisters, just as at the end of any divine service, there is the Dismissal, with which words the priest bids farewell to the people attending and tells them with what feeling they must leave the church. The Dismissal begins with the following significant words: "Christ our true God by the prayers of His Most Pure Mother...", then the names of the saints are enumerated and, last of all, the name of the saint whose feast day it is. Precisely last of all, in order that we may remember him better. Why do we enumerate their names? In order that through their prayers Christ, our Lord, may have mercy upon us and save us.

Today, we are commemorating St. John Chrysostom, the feast of the translation of his holy relics from the place of their repose to Constantinople. Just think, brothers and sisters, for every 320 days in the year we pronounce the name of St. John Chrysostom, because it is precisely by him that the divine Liturgy which we celebrate so many times a year, was compiled. It means that just as often do we turn to him in the hope that through his prayers Christ our Lord "will have mercy upon us and save us, for He is good and He loveth mankind".

St. John Chrysostom is a great teacher of the Church. One can study his works all life and never attain to his insights; it is not for nothing that the church called him Chrysostom. He taught morality and the Holy Scripture; he denounced dishonesty and died in exile, a martyr, in the environs of the Georgian city of Sukhumi, on the territory of our country. He was banished from Constantinople by the depraved aristocracy; worn out by fasting and

acts of piety, he died on the way to the place of his exile. The church in which he committed his spirit to God still stands, and the tomb of the saint is in the Sukhumi cathedral church. Thus, for our country, for our people, for the Russian and Georgian Orthodox Churches, St. John Chrysostom is our own in this respect as well. Not only because we pronounce his holy name so often during divine service, but because here on the territory of our native country, he had given up his spirit to God, and namely here, from within our bounds, the Orthodox people translated his remains in all solemnity, with honour and glory, to the capital of Byzantium, Constantinople. And that is the day, brothers and sisters, we are commemorating today.

Now, as we say the festal moleben, we ask St. John to be our advocate and intercessor too before the Throne of God and that in our life we may never forget him. For if the Church Rule prescribes that we celebrate the Liturgy he had compiled almost every day of the year, then there is more reason for each of us to turn oftener to him in prayer. When we hear the thanksgiving prayers after Holy Communion at the Liturgy of St. John Chrysostom, or when we listen to the sermon at Easter, we hear the name of St. John Chrysostom.

May his spiritual heritage, which he has left to us by his life, his sermons and prayerful intercession with God, be always our spiritual property, and by his prayers may the Lord have mercy upon us and save us, for He is good and He loveth mankind. Amen.

*Metropolitan PITIRIM
of Volokolamsk and Yuriev*

The Synaxis of the Most Holy Theotokos

In the Name of the Father, and of the Son, and of the Holy Spirit

Behold, from henceforth all generations shall call me blessed. For he that is mighty hath done to me great things (Lk. 1. 48-49).

With these words the Most Holy Theotokos responded to the greetings of Righteous Elisabeth. Not a few centuries have passed since the day these words were uttered, and time itself serves to confirm their immutability.

The name of the Mother of God is honoured and glorified by all the Orthodox, as well as non-Orthodox, Christians. The choice of Her for the great mystery of the Incarnation of the Son of God; the purity and great holiness of Her life; Her service to the Divine Economy on the salvation of men; Her intercession before the Throne of God for the whole world, and interminate good deeds—such are the rays of incomparable glory which belongs to Her Who is “more honourable than the Cherubim and glorious incomparably more than the Seraphim”. Everything concerning the glory of the Most Holy Theotokos, as the Mother of all Christians, should be dear to the heart of each Christian.

Today, the second Day of Christmas, is the Feast of the Synaxis of the Most Holy Theotokos and the Holy Church glorifies the Mother of God. She is glorified by all Christendom on Earth as well as in Heaven. The Blessed Virgin is today honoured as the Son of God’s Mother Who had served the great mystery of the Incarnation.

From infancy Mary was chosen by God for this great cause. Her presence in the Holy of Holies of the ancient Temple at Jerusalem was a preparation for the future feat of Divine Motherhood. The holy environment of the Temple, the continuous communion with the world above, pure as the heavenly dew, continuous praying, conscientious reading of the Holy Scriptures, the care of the pious elder mentresses—all of this prepared the pure soul of the Virgin Mary to become the abode of the Holy Spirit, and the subsequent annunciation of the Archangel

gel became the beginning and the paramount moment of our salvation.

The mystery of the Incarnation of the Son of God till the fulness of the time was come, was hidden from men. In the meantime the hour determined by natural law was approaching for the deliverance of the Most Pure Fruit of the Womb. In obedience to the decree of the Roman Caesar Augustus that the census of the population be taken, the Holy Family—Joseph the Spouse and the Virgin Mary set out on the long and difficult road from Nazareth in Galilee to Judea, to the town of Bethlehem, in order to be enrolled. And there in a small cave at midnight the Most Pure and Blessed Virgin Mary Who “prayed fervently to God, and thought wholly abiding in God and burning with love (Chetii Minuta, December 25), gave birth to Her Firstborn Son. She wrapped Her Most Sweet Child in pure linen swaddling clothes and laid Him in a manger and was the first to prostrate and adore Him as Her God and Creator. And as the manger became like the Cherubic Throne.

St. Athanasios of Alexandria in his Homily on the Nativity of Christ says: “See how secretly She gives birth, Herself She delivers and swaddles the Infant—She does not permit anyone to touch with unclean hands the Pre-Eternal Infant She had given birth to.” “As a Virgin She conceived, as a Virgin She bore Him, and as a Virgin She gave birth”, St. Gregory of Nyssa said in amazement. “O wonder of the new of all ancient wonders! Who has heard of a Mother giving birth that knew not a man”, we hear surprisingly in the sticheron of the feast.

“Adam remained whole after the Fall was taken from him, so spotless remained the Virgin after She gave birth to the Infant,” says St. John Chrysostom in the Homily on the Nativity of Christ.

The ancient prophecies about

urning Bush and the Red Sea was filled as the Church sings: "...for as the bush burned with fire yet was not consumed, even so a Virgin Thou didst bear a child, yet didst remain a Virgin." The sea, after Israel had passed over, remained impassable; the Blameless One, after the conception of Emmanuel, remained undefiled."

Although the Nativity of the Saviour took place in great secrecy, it was proclaimed to all. The Angels announced the tidings of great joy about the birth of the Saviour of the World to the shepherds watching their flock of sheep at night. The shepherds hurried to Bethlehem and found Joseph, Mary and the Infant lying in the manger and adored Him. Then exultantly they went out and told everyone they met what had been announced to them about the infant.

Let us also, dear brothers and sisters, go to the Holy Cave and approach with tender faith, the manger which is the cradle of the Pre-Eternal Divine Infant. Everything there is lofty, majestic and divine! O Thou Maided Mother wedded, who is there that marvel not at Thy great call to serve this awesome mystery! At how Thou didst, unburned, receive in Thy womb the Divine Fire. How in giving birth, thou hast retained Thy Virginity! How Thou fedest with milk the One Who feeds creation with manna. How Thou wrappedst in swaddling clothes the One Who is *the brightness of His glory* (Heb. 1. 3). "Blessed art thou among women and blessed is the fruit of Thy womb. For Thou hast borne the Saviour of our souls."

The service of the Blessed Virgin Mary to the cause of our salvation is so lofty and Her nearness to the throne of our Lord God and Her eternal boldness so evident, that the theologizing mind gathering images in praise of the Queen of Heaven, is often halted in reverential perplexity. Her glory is so great and radiant that we have to say to Her with reverence what John of Damascus had said: "Even if someone had ascribed innumerable praises to Thee even then he would not have praised Thee enough." That is why the Holy Church sings: "A Mother more than human wise art thou acknowledged, O Birth-giver of God; and the marvel of thy birth-giving can no tongue declare."

"Is it possible," asks St. Epiphaneios, "for anyone, or in any nation, to dare pronounce the name of Holy Mary without uttering at the same time the word Virgin?" "If the Mother was not a Virgin," says St. Proclus, "then the One Born would have been an ordinary man, and the birth itself would not have been astonishing."

For us comforting is the fact that the Mother of God is our prime intercessor and Helper before God. She is truly the Mother of all living beings and generous distributor of spiritual blessings. If anyone is saved, it is only through Her, the Theotokos. If anyone receives mercy, it is only through Her, Who is full of grace.

Many services, prayers and akathistos have been written in honour of the Mother of God, and feast days instituted in honour of Her miraculous icons. The faith of the Holy Church in the incomparable power of the Mother of God's intercession and help has been expressed in many holy hymns:

"Not having any help or hope but in Thee alone, help us, as we trust in Thee and praise Thee; for we are Thy servants unashamed; none departs from Thee unassuaged, O Most Pure Virgin Mother, for this we thank and venerate Thee."

The Holy Church constantly turns to the Mother of God during divine services saying: "Most Holy Mother of God save us; Most glorious ever-virgin, Mother of Christ our God, bring our prayers unto thy Son and our God, that by thee He may save our souls."

But the Theotokos is honoured most of all by Her Son and Our Lord Himself. He has raised Her above all the Angels and it is not for nothing that we on Earth call Her "more honourable than the Cherubim and glorious incomparably more than the Seraphim". The Lord honoured Her by seating Her beside Himself: *Upon thy right hand did stand the queen in gold of Ophir* (Ps. 45. 9).

The Lord Himself addresses her thus: "Ask Mother Mine, because I shall not refuse Thee, O Chosen One from among generations, Blessed among all women! Thou wert filled with grace on Earth so now Thou, O Glorified One, art filled with glory in Heaven. Thou art My Mother, I Thy Son: it is right for the Son to honour the Mother and right for the Mother to reign with the

Son. Sit at My right hand and reign in Heaven and on Earth; let the Angels and men pay homage to Thee as Queen and Mother of God. I am God, but I am also Thy Son. As God I give Thee My glory, as Son I give Thee My heart. And so, ask, Mother Mine, because I shall not turn away from Thee and shall fulfil Thy will, and the world shall know what a true Mother I have, and let all the races gratify Thee."

And so, dear brothers and sisters, let us always offer our fervent prayers to the Mother of God, for She has been given the great grace of praying for us. She is the great sea, because She includes in Herself all the inexhaustible rivers, the gifts of the Divine Spirit. She is a great sea in the pouring of these divine gifts upon us. We must always honour and venerate Her. May

our Lord Jesus Christ and the Most Pure Virgin Mary His Mother be impressed in our hearts. May our lips never cease to utter the sweetest of names Jesus and Mary.

"Who is there that doth not bless thee, O All-holy Virgin? Who is there that singeth not thy undefiled birth-giving?"

"Rejoice, O Isaiah! A Virgin is with child, and shall bear a Son, Emmanuel, both God and Man: and Orient is his name; whom magnifying, we call the Virgin blessed!"

"Hail! O Virgin Theotokos! All generations call thee blessed! Hail, all-blessed Theotokos, pure and ever Virgin. Amen."

Archbishop ANTONIY of Chernigov
and Nezhin

The Quiet of a Peaceful Soul

In the Name of The Father, and of the Son, and of the Holy Spirit!

Since ancient times, a man who was immersed in the bustle of worldly concerns and anxieties, strove to escape them, for a time at least, and sought ways of retreat and silence. If he was unable to find them in the outer world, he tried to find calm and silence within himself, in his soul. The Prophet Isaiah writes in his book: *I shall go softly all my years* (Is. 38. 15). He also taught that quietness of soul promotes the growth of spiritual strength: *In quietness and in confidence shall be your strength* (Is. 30. 15).

Our Lord and God Jesus Christ going out to preach, taught the people: *Blessed are the poor in spirit: for theirs is the kingdom of heaven* (Mt. 5, 3). Poverty of spirit is nothing else but quietness of soul. The Lord our Saviour also taught how important quietness of soul was for effective prayer: *But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret* (Mt. 6. 6). Our Lord Jesus Christ in one of His sermons addressed to the people said a wonderful thing we repeat each time conducting a moleben: *Learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls* (Mt. 11. 29).

Of this quietness of soul, of this peace of spirit, the Holy Apostles constantly reminded the faithful. Thus, St. Paul wrote to the Thessalonians: *We beseech you, brethren, that ye... study to be quiet, and to do your own business* (1 Thess. 4. 10-11). He set as an example the gentleness of spirit of Christ's Apostles themselves: *We were gentle among you, even as a nurse cherisheth her children* (1 Thess. 2. 7). In his Epistle to Titus the Apostle writes: *Put them in mind... to speak evil of no man: to be no brawlers, but gentle, shewing all meekness unto all men* (Tit. 3. 1-2). In the Epistle to Timothy, St. Paul taught that prayers... be made for all men... that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour (1 Tim. 2. 1-3). We read a similar exhortation in the First Epistle General of Peter: *Let [your]... adorning... be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price* (1 Pet. 3. 3-4).

How do we acquire the quiet of a peaceful soul? How do we keep it inside? The holy ascetics of our Orthodox

Church always advised those seeking the quiet of the soul to turn to God in prayer first of all. The Holy Prophet David said about the Omnipotence of God: *He maketh the storm a calm, so that the waves thereof are still* (Ps. 107. 29), and in the Book of Job we read: *When he giveth quietness, who then can make trouble?* (Job 34. 29).

The well-known Russian ascetic and spiritual writer, Bishop Feofan the Recluse, advises with pastoral love in his exhortative letters that in order to acquire a peaceful soul one must lead a truly Christian life. A truly Christian life, he says, is a life of grace, that is to say, imbued with Divine Grace, with the Holy Spirit. The grace of God is gained through the reading of the Word of God, prayer, attending church, conversing with pious people, charitableness to one's neighbour, through repentance, confession and Holy Communion. God's grace gives to man's spirit a feeling of a perfectly joyous life, full of quiet, peace and joy in the Holy Spirit. Such is the path to the attainment of the quiet of the soul that we desire.

This quiet of the soul is sometimes invisible, but perceptibly transmitted from person to person. There are many

well-known examples of how, upon conversing with such spiritually perfect startsy as Father Makariy and Father Amvrosiy of the Optina Wilderness and others, men have felt a deep grace-endowed quietness of spirit and peace of soul, which they had not felt before meeting the startsy.

Sometimes men, endeavouring to gain quietness of spirit and failing, blame it on their character which allegedly hinders their inner concentration and quiet. To this Starets Amvrosiy of the Optina Wilderness says: "Know ye that characters have significance only in human judgement and, therefore, are praised or censured, but in God's Judgement characters, as natural properties, are neither approved, nor censured..."

Consequently much depends on man himself. Every man must carry on a spiritual struggle inside, in order that his prayers be pure, that God's grace may abide in his heart, and that the quiet of peaceful spirit may reign always in his soul. All this requires constant spiritual labour. And in this spiritual labour may the Great Lord help us. Amen.

Archbishop PIMEN
of Saratov and Volgograd

On Epiphany Eve¹

Today we are on the threshold of a great Christian feast—the Baptism of the Lord—when, according to the early instituted custom of the Church, the Great Blessing of the Waters takes place in all the Orthodox churches. By this rite, which is peculiar to this day, the Holy Church prepares, as it were, the element of water, blesses and cleanses it for the Lord coming to be baptized. The same blessing of water takes place at the Sacrament of Baptism. Here too God's blessing and the all-cleansing grace of the Holy Spirit are invoked upon the water prepared in the font. We might wonder, why and from what one should cleanse the water. Is it not itself a substance used for washing and cleaning?

This question carries us back to hoar antiquity. For its solution we must turn to the very beginning of ages, to the first days of creation. The water, as an

element, appeared at the will of God on the third day of the creation of the world. On that day, the Lord, by His almighty Word, separated it from universal chaos and enclosed it within definite boundaries which separated it from the dry land.... The immense mass of the water element appeared, at the word of the Creator, perfectly pure and holy, just as every creation of His wise and almighty will. From the very beginning it was blessed and impressed by the Spirit of God, who, as the Word of God says, *moved upon the face of the waters* (Gen. 1. 2). The Creator Himself saw that His creation was beautiful: *and God saw that it was good* (Gen. 1. 10)—so is described this magnificent act of creative will.

Primordial Nature as a whole was a marvellous and delightful sight. Pure, fresh and harmoniously well-proportioned, she vividly reflected the perfec-

tion of the Creator, as if breathing immaculacy. The life energy was spurting out. She seemed to be all aquiver with the fullness of fresh, unused energy. She only needed an intelligent proprietor, whom she could serve with her lavish gifts. And at last he appeared, the complete master of the newly created Nature, a deputy of God on Earth. so to say — the first man. The image of God still shone in him radiantly, in untainted brilliance. Purity, sanctity and innocence adorned him with a celestial halo and were full of irresistible charm. He was truly a crown of all creation.... Nature, obediently and lovingly, submitted to her new lord, in whom she saw a vivid reflection of her Creator. The rich and fertile earth, upon which reposed God's blessing, produced everything necessary for his use. At that time there was neither hostility nor malice on Earth. There were no dangers and no fear.... Beasts came up to man to be caressed as meek as lambs. The air he breathed was clear and pure.... The water which he drank contained nothing harmful. As long as there was no sin there was no disease and there could not be death.

This happy golden age, however, did not last for long. The Evil Spirit, the Enemy and hater of God, entered the Earth from the darkness of the nether world. The sanctity and bliss of the first people roused in him infernal anger and jealousy, and he determined to destroy them.... Adam and Eve listened to his flattering suggestions and broke God's commandment. The first sin was committed; only one yet, but it harboured the seeds of all the others.... The will of God had bound and united the spiritual powers of man, which were not yet strong enough. It had kept up proper balance and directed the first steps of man in life. But as soon as it was transgressed, the moral order, in which the soul of man was kept since the moment of creation, was im-

mediately violated. The grace of God withdrew from the sinners. The first sin led to a second and then to a third.... The image of God became ever dimmer in the sinful souls of the first parents. Created for Paradise, the people proved unworthy of it and, according to the just sentence of God, they were expelled from it. They lost their God-like sanctity, and with it they were deprived of bliss and immortality, for which they were destined. The blessing of God was replaced by punishment. Hard labour, disease and death were the direct consequences of their fall into sin and the natural punishment imposed upon them by God's Righteous Judgement. The sinful principle, that terrible moral poison, by way of natural transmission was handed down from the first parents to their children and from them to posterity. Since then this pernicious legacy continues without cessation from generation to generation of mankind.

The destructive action of sin, however, was not limited solely to man, the guilty one. It spread from him to all of Nature. The blessing of God, resting upon all creation, could not remain there after the sin with which the crown of creation had defiled himself. Previously it had rested upon the unreasonable creatures for the sake of the sanctity and innocence of the proprietor. But when he sinned, his sanctity was destroyed and the blessing of God withdrew from him and from all his possessions.

Everything changed in Nature just as in man himself. Instead of former purity, peace and holiness, enmity and disorder set in. Together with man all creation lost its primordial joy and bliss. The entire Earth began to groan under the weight of sorrow and suffering, which followed the crime of man. The Apostle says: *For we know that the whole creation groaneth and travaileth in pain together until now* (Rom. 8. 22).

Nature, which had formerly cherished and delighted her master, began, as it were, to take vengeance on man for transgressing the will of the Creator.... Obedient and humble before, she turned indignant against his authority and began to fight him openly.... The earth, formerly rich and fertile, refused to feed him. The Lord had said to Adam: *Thorns also and thistles shall it bring forth to thee; and added, in the sweat of thy face shalt thou eat bread* (Gen. 3. 18. 19), thus ordaining that the hard labour of tilling the soil be the people's lot. The air and the waters, everything was defiled by the impurity of sin and rose up against man. The whole of Nature turned into an instrument of the wrath of God. Hidden dangers surrounded and lay in wait for him everywhere. The Evil Spirit celebrated his victory which he had won so easily—man, the image of God, was in his power!

What a dreadful change sin produced in everything upon which its decaying breath fell. If God Himself had not taken pity on man, who else could have returned to him and all Nature the lost holiness and destroyed the power of the Devil? Who but the Creator Himself could have sanctified anew the creation defiled by sin? It could be done only through the infinite goodness of God. And it was. The Son of God Himself came down to Earth, was Incarnate and became man. Divine Glory again illumined the fallen nature of man, restored and extolled his primordial dignity. Together with man, the whole of Nature was renewed. The Incarnate Lord sanctified the earth upon which His most pure feet stepped and which He washed with His Divine Blood. The air itself was sanctified, the air which the Saviour of the World breathed and was surrounded by. With His glorious Baptism, the Lord again sanctified the element of water: *Christ has appeared in the Jordan to sanctify the wa-*

ters (kathisma after the Polyeleos, Tone 4).

But sin remained on Earth even after Christ. It dominated us even now. The Lord blunted its sting, and crippled its power; He gave the sinner all the necessary means to rise from the fall into sin. But the principle of sin, the seed and root of sin, remained in impaired Nature. And while sin exists, there can be complete purity neither in man nor in his environment. The Devil was conquered by Jesus Christ, but his power on Earth was not wiped out but only limited. He is left at liberty till Judgement Day and continues to harm man with ever greater malice. Sinful impurity remains in people and contaminates everything that surrounds them. But now, we are not as helpless as before. Divine Grace is always in the Church of Christ and will stay there till the end of the world. Its almighty and all-purifying power was given to the Church by God, and she uses it to sanctify people and the very elements of Nature polluted by sin. Because of her faith and by means of the instituted prayers, the Holy Church possesses the power to invoke again the blessing of God upon everything that has lost it. Divine Grace, entrusted to the Church, vanquishes the power of the Devil and returns to man and creature their primordial purity and holiness.

Now we understand the reason for the present blessing of the waters in the church. The Lord once sanctified the waters by His Baptism in the Jordan. But we pollute it again with our sinful impurity. And where sin is, the evil power invoked by it inevitably sets in.... The Holy Church, our solicitous and loving Mother, comes then to the aid of her faithful, although sinful, children. Using her great God-given right, she blesses the element of water on this day every year. Through the power of her conciliar prayers she

expels from it the evil spirits and again calls down upon the waters the purifying grace of the Holy Spirit. In this way, by the day of the Feast of the Baptism of Our Lord, the primordial purity and sanctity, restored once by the Lord in the Jordan, are returned to the waters. The Life-Giving Cross, immersed thrice into the water, accompanied by the prayers of the whole church, signifies the Saviour Himself, the Son of God immersing in the streams of the Jordan.

By being present in the church during the blessing of water we are, as it were, standing on the bank of the Jordan at the sacred moment of the Baptism of the Lord. The Epiphany which the Baptist contemplated in reverential awe is repeated in a mystical way before our very eyes. The Epiphany water, which is filled with the grace of the Holy Spirit, is just as pure and holy as the first water created, upon the face of which the Spirit of God had moved, and as the waters of the Jordan whose waves had touched the Most Pure Body of Christ. That is why we honour it worthily as a great holy thing, and reverently drink it ourselves and sprinkle our homes with it. The time will come when our last resting places will be made ready for us and this same

holy water will accompany our mortal remains into eternity.² In a little while we shall offer together prayers for the descent of the Spirit of God upon the waters prepared for blessing.... Let us gather in our hearts all our strength of faith and reverential feelings, so that the sacred moment might not find us unworthy and the grace of God might not serve to censure us. Let us all join together in one common and fervent prayer, and do not let one sinful, or even ordinary, thought disturb the reverential mood of the heart, which the great mystery demands. We shall stand here as though on the bank of the Jordan and the grace of God will bless us too with its all-purifying power. Amen.

NOTES

¹ In the original it is called "On the Sunday Before the Enlightenment". In 1897, when this sermon was delivered, the day coincided with Epiphany Eve.

² This refers to the instruction in the Euchologion to sprinkle the coffin with the water of baptism before laying the body of the deceased into it.

Father MIKHAIL SMIRNOV

(Printed according to the publication: *Collection of Homilies, preached in the Church of St. Nicholas in Khlynov, Moscow, 1895-1897, Moscow 1901, pp. 19-27*).



PEACE MOVEMENT

CHURCH FOR SOCIETY

At the Chautauqua Conference

The 3rd Conference of USSR and US Public Leaders on Soviet-American and international relations was held in Chautauqua, N. Y., USA, from August 23 to 28, 1987. There were plenary meetings, at which the two sides presented their introductory reports on key issues of USSR-US relations, and there were round tables on the mass media, regional problems, art, human rights, religion and other matters. The programme also featured lectures, seminars and cultural events.

The round table on religion met on August 27. The leading Soviet representatives were Metropolitan Yuvenaliy of Krutitsy and Kolomna (moderator); K. M. Kharchev, Chairman of the Council for Religious Affairs of the USSR Council of Ministers; Mufti Sh. Babakhanov, Chairman of the Muslim Religious Board for Central Asia and Kazakhstan; A. S. Shaevich, Chief Rabbi of the Moscow Choral Synagogue; M. P. Kulakov, Chairman of the Council of the Church of the Seventh-Day Adventists in the RSFSR.

Also participated: the Rev. Vajra Bitena of the Evangelical Lutheran Church of Latvia; Dean Albert Budže, of the Roman Catholic Church in Latvia; Hieromonk Markell, teacher at the Leningrad Theological Seminary; the Rev. A. M. Sokolov, assistant chairman of the international department of the All-Union Council of the Evangelical Christians-Baptists; and Rabbi Y. A. Korzhenevich of the Moscow Choral Synagogue.

The US side was represented by Dr. B. Jackson, Director, Religion Chautauqua Institution (moderator); Dr. R. Loew, President, Court of Adjudication of the Lutheran Church in America; Father Michael Zarinsky, representative of the Autocephalous

Orthodox Church in America; Rabbi I. Moshovits, national leader of the Jewish Conservative Movement, and Father Dr. Matthias Doyle, President of St. Bonaventure University (Roman Catholic Church).

The meeting was also attended by Soviet and US public leaders and newsmen.

The deliberations of the religious round table opened with a silent prayer. The first to speak was Metropolitan Yuvenaliy. He pointed out that throughout her history the Russian Orthodox Church, which would soon be observing the millennium of her existence, had been loyal to Christ, to her people and to her country. Broad contacts are maintained both with individual Churches in the United States and with the US National Council of the Churches of Christ. Metropolitan Yuvenaliy said, however, attempts are being made to dictate to the Churches in the USSR how they should develop their relations with the government. These attempts are counterproductive and interfere with glasnost and perestroika, which have the unqualified support of the Russian Orthodox Church. Metropolitan Yuvenaliy expressed the hope that the Chautauqua dialogue would serve to promote understanding between the Soviet and American peoples and help to consolidate justice and world peace.

Speaking next, Dr. Loew, one of the round table sponsors, emphasized that the meeting was to destroy old negative stereotypes, bring about mutual understanding and seriously assess the role of religion in the modern world.

The other leading participants in the meeting spoke in brief on the position and activities of the various Churches

and religious associations in their countries.

Then time was granted for questions from the audience.

Despite a few unfriendly sallies, the meeting passed, on the whole, in a businesslike atmosphere, enabling the representatives of each country to learn a great deal about religious life in the other country.

The round table concluded in a silent prayer. Dr. Jackson and Metropolitan Yuvenaliy blessed all those present.

Questions relating to the religious life of believers of different denominations in the USSR were also raised at the round table on human rights, which was attended by Metropolitan Yuvenaliy.

* * *

During their stay in America Metropolitan Yuvenaliy and the other members of the USSR delegation met with many local Church and public leaders and with representatives of national religious organizations and took part in various planned activities.

On August 22, Metropolitan Yuvenaliy addressed a Black Seventh-Day Adventist community in New York and then visited a synagogue at the invi-

tation of its rabbi, A. Schneier, President of the Appeal of Conscience Foundation. Later in the day he took part in a press conference at the headquarters of the United States' UN representation and attended an official reception for the Soviet delegation.

On August 31, in Washington, Metropolitan Yuvenaliy attended a meeting with Dr. G. Glaas, general secretary of the Baptist World Alliance, and other BWA officers.

On the same day, at the Adas Israel Synagogue in Washington, a meeting was arranged with the leaders of a number of local religious communities representing the Greek Orthodox, Lutheran, Presbyterian, and Autocephalous Orthodox Churches, the Baptists, the Mennonites and other denominations.

In the evening of that day, Metropolitan Yuvenaliy attended a concert of Soviet and US artistes at the Ford Theatre and a reception at the USSR Embassy in honour of the Soviet delegation and the sponsors of the Chautauqua meeting.

On September 1, the Metropolitan took part in a press conference on the results of the Chautauqua meeting.

During his stay in America, he granted many interviews to US television and press reporters.

The Session of the CPC International Secretariat in Sofia

The latest session of the International Secretariat of the Christian Peace Conference was held in Sofia, Bulgaria, from September 14 to 18, 1987, at the invitation of His Holiness Patriarch Maksim of Bulgaria. The Russian Orthodox Church was represented at it by the deputy general secretary of the CPC, Archpriest Georgiy Goncharov.

The Rev. Dr. Lubomir Miřejovský, General Secretary of the CPC, who delivered a report, gave an analysis of the political situation in the world, appraised the measures undertaken by the Christian peace movement over the period between the last and the current sessions of the International Secretariat, and proposed a programme of CPC activity for the period until the end of 1988. Particular mention in the report was made of the fact that the formation of a united (North and South) regional CPC committee was

being planned in the USA.

Approval of the results of the trip of a CPC delegation to a number of African countries in May-June 1987 resounded in the discussions on the report. K. D. Kaunda, President of Zambia, who is also the president of the Organization of African Unity, has been elected honorary president of the CPC, and the Rev. Jose Chipenda, who has recently been elected to the post of secretary of the All-Africa Conference of Churches, was elected a member of the CPC Working Committee.

Topical problems of the Mediterranean, the possibility of forming the Mediterranean CPC committee, and the need for the further development of dialogue between Christians and Muslims were discussed during the debate.

The point was also made that the open stand of the USSR on disarmament, reconstruction, openness and the

new political thinking are bringing into the world new views of principle that are capable of improving the international climate. During the discussions it was proposed that matters linked with the notion of the new political thinking be reflected in the 2nd Prague Symposium on "Global Issues" scheduled for November 23-27, 1987.

Reports on the situation in various regions were heard at the session.

In India, CPC committees function in ten cities and the prerequisites for establishing new centres are being created.

A CPC regional committee has been formed in Athens, Greece.

Cuba has hosted a successful 3rd Latin American CPC Congress, where a greater involvement of Catholics in this Christian peace movement was observed. The publication of a CPC news bulletin for the Latin American countries is being planned in Ecuador. Energetic work by CPC groups in Peru, Brazil and other countries of the region is being projected. Mexico is preparing to host in August 1988 a session of the Presidium of the Latin American CPC, nine of the sixteen members of which are representatives of the Roman Catholic Church.

Proposals were advanced on establishing working contacts with progressive Christian groups in South Korea.

In 1987 representatives of the CPC regional committee in West Germany were included for the first time in the preparation group for the hold-

ing of Kirchentag in Düsseldorf. A CPC youth seminar is scheduled for autumn 1988 in West Germany.

A request that a representative of the youth commission be included in the CPC International Secretariat or Working Committee was set forth during the discussion of youth activity in the CPC.

Archpriest Georgiy Goncharov and K. Erler (West Berlin) spoke about the active work the CPC is carrying out within the UN framework, specifically, the session of the UN Special Commission on Human Rights and non-governmental organizations on Palestinian questions.

Dr. Philip Oke, the CPC representative at the UN, briefed the assembly on the presentation of the UN award — "Peace Messenger" Certificate to the Christian Peace Conference.

The session of the International Secretariat was held in a businesslike and frank atmosphere, which made it possible to discuss the agenda in detail and to focus on the most essential elements in CPC activity. A communique was adopted on the results of the session.

On September 17, the members of the CPC International Secretariat were received by Lyubomir Popov, Deputy Minister of Foreign Affairs of the People's Republic of Bulgaria, Chairman of the Committee for the Bulgarian Orthodox Church and Other Religions.

The proceedings of the CPC International Secretariat were covered by the Bulgarian press, radio and television.



ORTHODOX SISTER CHURCHES

The Luminary of Faith and Love

St. Herman of Alaska and His Role in Establishing Christianity in North America

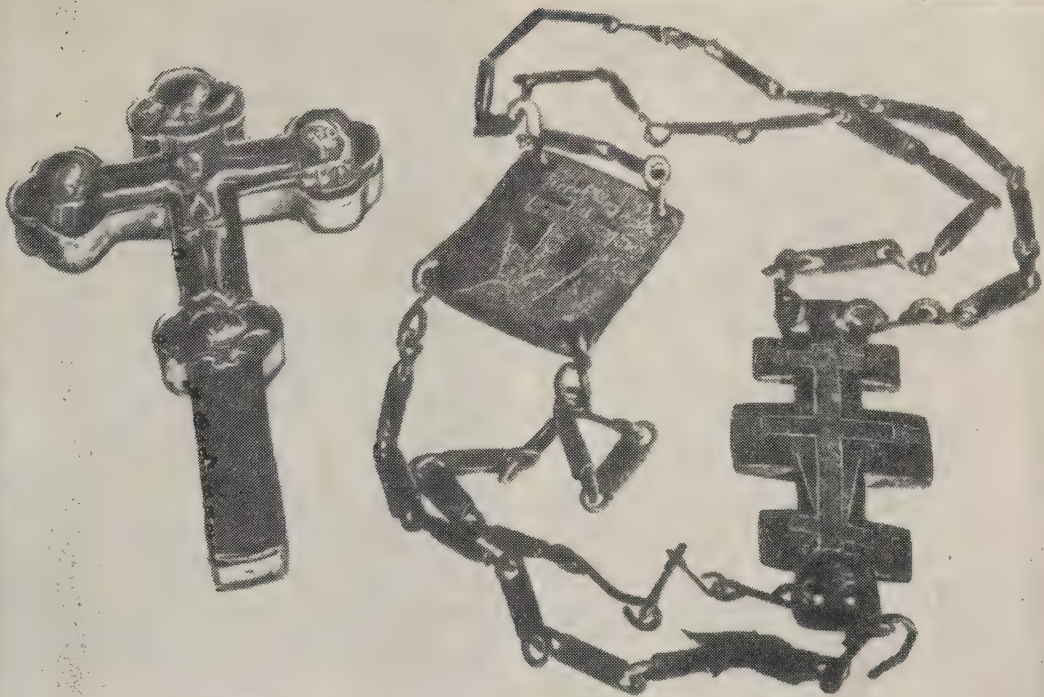
Almost two centuries separate us from the day when the first Orthodox missionaries arrived at the shores of Alaska. The Russian religious mission (1794-1837), known in history as the Kodiak Mission (it settled on Kodiak Island, south-east of Alaska), started preaching Christianity to the indigenous population, and became the cornerstone of the edifice of Orthodoxy in America. Among the mission's members was that tireless preacher of Christ's teaching, the teacher and protector of the inhabitants of Alaska and the Aleutian Islands, St. Herman of Alaska.

St. Herman was born in 1757 in the town of Serpukhov near Moscow, into the family of a merchant of modest means. His secular name is unknown. At the age of sixteen he became a postulant at the Trinity-St. Sergiy Wilderness near St. Petersburg. The proximity of the capital and frequent visits to the monastery of guests from St. Petersburg prevented the young postulant from concentrating wholly upon his acts of prayer, and in around the year 1778, he left for the Valaam monastery which was noted for its strict cenobitic rule. The island of Valaam was far away from large settlements and for several months in a year completely cut off from the outside world. But even in this cloister the ascetic did not find the complete retreat he yearned for. For several years he lived as a hermit going to the monastery only on the great feasts to sing in the choir. On Valaam, the future enlightener of

Alaska was greatly influenced by Nazariy, the hegumen of the monastery (1782-1801), with whom he kept in close spiritual contact even while living in America. In 1793, Hegumen Nazariy included Monk Herman in the religious mission getting ready to set out for Kodiak.

The lands in which St. Herman was destined to fulfil his obedience were by that time sufficiently well known to the Russian people. After the discovery by Bering in 1741 of the northern passage from Asia to America, as well as a number of islands lying between the two continents, the rumour about the riches found in the newly discovered lands spread among the Siberian merchants. Disregarding the dangers of a journey over unexplored sea routes, many traders set out for the shores of Alaska. Some died, many turned back, but those who reached the new lands became very rich, trading in furs and other goods. Arriving at the Aleutians and Alaska, the Russian traders tried to establish contacts with the natives. Some of them taught the Aleuts to read and write Russian, and sometimes even the fundamentals of Christian doctrine. Thus S. Glotov, who lived on Kodiak in 1784-1786, baptized an Aleutian boy and taught him the rudiments of the Christian Faith.

In 1775, the Russian merchants G. I. Shelikhov and I. I. Golikov founded a company trading in furs in the North American territory. The company, whose main office was on Kodiak, was



The cross and paramatta of St. Herman of Alaska

the largest commercial enterprise at that time in the territory and Shelikhov, its manager and owner, appeared in the eyes of the Russian society as the ruler of Alaska. His constant contacts with St. Petersburg and the ability to show the goals of his company to the best advantage won him the support of the government in the business he had started.

Shelikhov exerted not a little effort to enlighten and Christianize the local inhabitants. He opened the first school for the Aleutian children. While living on Kodiak in 1784-1786, he personally baptized about forty natives. However, for a more effective propagation of Orthodoxy among the population of the new lands, a religious mission was necessary, and Shelikhov clearly saw this; moreover, the Russian employees of the company, which did not have a priest, were also in need of spiritual nourishment. Therefore, in 1787, Shelikhov petitioned the government to organize a religious mission for Kodiak. In 1793, Metropolitan Gavriil of St. Petersburg (Petrov, †1801) ordered Hegumen Nazariy of the Valaam monastery to choose missionaries for Kodiak. The members of the mission were Archi-

mandrite Ioasaf Bolotov (head of the mission); Hieromonks Yuvenaliy, Afanasiy and Makariy; Hierodeacon Nektariy; monks Stefan (later hierodeacon), Herman and Ioasaf. All of them, apart from Makariy and Stefan, belonged to the Valaam monastery. Hieromonk Makariy and Monk Stefan arrived from the Konevets monastery, situated not far from Valaam. The mission also included two unknown laymen, no further mention of whom is made in the mission's documents.

On September 24, 1794, after a long journey across Russia, the mission arrived at Kodiak. From the first days of their arrival on American soil, the missionaries began to preach to the natives: Eskimos, Aleuts and various tribes of Indians. Hieromonks Yuvenaliy and Makariy made missionary trips to the Aleutian islands and continental Alaska. The aborigines, above all the Indian tribes living on the shores of Alaska, were often hostile to the missionaries. In 1796, the Indians of Tanana killed Hieromonk Yuvenaliy who had urged them to send their children to school on Kodiak. The Aleuts and Eskimos were more open to conversion and many were baptized.

St. Herman acted as steward of the mission, and worked in the bakery and kitchen gardens; he also took part in the building of the first church on Kodiak, which was dedicated to the Resurrection of Christ in 1794. In 1797, Archimandrite Ioasaf, accompanied by Hieromonk Makariy and Hierodeacon Stefan, left for Russia, where in 1799 he was consecrated Bishop of Kodiak. However, the newly consecrated bishop was not destined to reach his see; he died that year when the ship *Phoenix* was wrecked. Makariy and Stefan also died with him, as well as several new clerics, who were accompanying the new bishop to Kodiak.

On Kodiak there remained only four missionaries: Hieromonk Afanasiy, Hierodeacon Nektariy and the monks Herman and Ioasaf. In 1804, St. Petersburg sent a reinforcement to the mission in the person of Hieromonk Gedeon of St. Aleksandr Nevsky's Lavra. By this time the situation on Kodiak had changed. In 1799, the Russo-American Company was founded on the basis of the Shelikhov-Golikov trading company, which received exclusive rights from the tsarist government to trade on the Aleutians and in Alaska and to govern these territories. A. A. Baranov, the manager of the settlements of the Shelikhov-Golikov Company since 1790, was appointed governor of the Russian colonies in America. During his governorship the exploitation of the natives increased.

In the new circumstances, the religious mission raised its voice in defence of the oppressed. The natives turned for help to the missionaries who were the only Russians to understand their needs and ready to protect them from lawlessness. St. Herman in particular won the love of the natives. "Our Lord God gave him the great gift of compassionate love for those whom he led to Christ", it says in the Message of the Council of Bishops of the Orthodox Church in America, which decreed the canonization of Starets Herman. After the death of Bishop Ioasaf, the saint, who had become the virtual head of the mission, exerted tremendous effort to protect the natives from the arbitrary rule of the company management. He obtained permission for the aborigines to take the oath of allegiance to the Russian crown. This

placed them under the protection of the government and gave them the possibility to enjoy all the rights of the Empire's subjects. The saint did not fear openly denouncing Baranov and his henchmen and called down their anger upon himself. The mission was systematically persecuted. The missionaries were forbidden to associate with the natives and not infrequently deprived of food; they were often subjected to physical violence and threatened with death. In 1800 all the missionaries were put under home arrest and forbidden any contacts with the natives.

All these hardships forced the majority of the missionaries to seek ways of returning home. In 1806, Hierodeacon Nektariy left for Russia, and in 1807, Hieromonk Gedeon. Hieromonk Afanasiy returned to his homeland in 1825. Two years earlier Monk Ioasaf died on Kodiak. And only one missionary, St. Herman, was left by the Lord to continue his ministry in North America. Through great humbleness, the saint refused holy orders and appointment to missionary work in Peking, remaining to his dying days "the lowest of servants and the nurse" of the peoples of the American North.

In 1818, when Baranov was too old to manage the affairs of the company, the office of managing director was assumed by Captain L. A. Gagemester, who was replaced several months later by S. I. Yanovsky, a young naval officer and Baranov's son-in-law. Shortly after Yanovsky came into office, St. Herman wrote him a lengthy letter urging the new manager to improve the conditions of the Aleuts and other natives. This letter had probably roused Yanovsky's interest in the ascetic, and the saint became a frequent visitor to the house of the managing director. In those days Yanovsky was under the influence of deism and very far from Orthodoxy. The saint spent much time and effort to make him change his belief and open to him the depths of the Orthodox world outlook. In his conversations with Yanovsky and his near relations, Starets Herman revealed his firm faith, a profound mind, and a rare pastoral gift. The simple words of the much-experienced ascetic penetrated the heart of the man who was confused by philosophisms, and brought forth abun-



Archimandrite Gerasim (1888-1969)
who lived and preached in places where
St. Herman of Alaska performed his acts of piety

dant fruit. Towards the end of his life, S. I. Yanovsky became a monk. His four children also dedicated their lives to the service of God and took monastic vows.

The starets spent the last years of his life on earth on a small wooded island near Kodiak, on Spruce Island, which he called New Valaam. The saint built a small chapel there and opened a school for Aleutian orphans. While living on Spruce Island the saint visited Kodiak, helping the natives during epidemics, natural calamities and other trials. For the inhabitants of Kodiak, St. Herman became a spiritual father and mentor in the highest sense of the word—he was a judge, a physician, a man of prayer, and an experienced helmsman in the sea of worldly problems for his flock. The natives called him “apa” meaning an elder, grandfather. The recollections of Kodiak inhabitants, who had been under the spiritual guidance of the saint, can give us some idea of the spiritual characteristics of the starets, of his zeal in serving God. Thus K. Larionov, who had visited the starets on Spruce Is-

land, recalled later that in his declining years, when he was already blind and unable to read, the saint instructed his spiritual children by reciting the sacred texts from memory. The saint continued preaching to the end of his life. Surrounded by his spiritual children, the Christians of Kodiak, St. Herman departed peacefully to the Lord on December 13, 1837, at the age of 80.

After the demise of St. Herman the Kodiak Mission ceased to exist for he was the last to keep the fire burning in its dying lamp. But the enlightenment of the peoples of Alaska was continued by other Russian missionaries. In 1824, Father Ioann Veniaminov (subsequently St. Innokentiy of Moscow; feast day, September 23, Old Style) came to the island of Unalaska, and began vigorous missionary activities there and later in Novoarkhangelsk (now Sitka) and other regions of Alaska. The ministry of Father Ioann was greatly eased thanks to the Kodiak Mission. In many of the places where Father Ioann and his associates went to preach, they met Christians who had been baptized by Hieromonks Yuvenaliy and Makariy. As witnessed by St. Innokentiy the number of aborigines converted by members of the first mission comprised about 12,000. The same number is registered in the accounts sent to Russia by Archimandrite Ioasaf Bolotov. It is absolutely remarkable that the newly converted Christians of Alaska and the Aleutians, whose faith, in the majority of cases, had not been nurtured by anyone for decades, did not lose their piety and had kept the fundamentals of Christian doctrine in their traditions.

In 1840, Archpriest Ioann Veniaminov was professed under the name Innokentiy and consecrated Bishop of Kamchatka, the Kurile Islands and the Aleutians. The real bloom of ecclesiastical life in Alaska in the 19th century is connected with the name of St. Innokentiy; under his care the first theological seminary was opened in the territory, a cathedral church built, many new parishes opened, and the great work of enlightening the inhabitants of Alaska and the nearby islands carried out. In 1852, the seat of the ruling bishop was translated from Novoarkhangelsk to Yakutsk, and in 1858, the

Novoarkhangelsk Vicariate of the Kamchatka Diocese was established.

By the 1850s, the Russo-American Company was passing a time of marked decline. The rapacious extermination of fur-bearing animals resulted in the fact that already in the 1800s there remained very few animals on Kodiak and in the adjacent territories and hunting was becoming unprofitable. In 1808, the head office of the company was transferred to Novoarkhangelsk and in 1825, when there too game disappeared, the head office was transferred back to Kodiak. Neither distant expeditions for game, nor attempts to occupy new territories as far as the Hawaiian Islands and California, nor the exploitation of the Alaskan population could improve the financial position of the company, and in 1868 it was liquidated; forced to do so also by the sale of Alaska to the United States in 1867 by the Russian Government.

The position of Russian missionaries on American soil then changed radically. Now they found themselves on foreign territory and deprived of political protection from the Russian Government and financial support from the company. In 1870, a separate Diocese of the Aleutian Islands and Alaska, embracing all the parishes on the territory of America, was established. By that time the centre of missionary work had shifted from Alaska to the more industrialized regions of the United States, where great numbers of Uniate immigrants from Austria-Hungary and other countries of Eastern Europe were concentrated. These people were ready to return to the bosom of the Orthodox Church and insistently sought contacts with the Orthodox clergy. In the interests of the new flocks, the seat of the ruling bishop, with the former title "of the Aleutians and Alaska", was translated from Sitka to San Francisco.

In the 1880s and 1890s, Church life in Alaska gradually began to decline. The liquidation of the company deprived many local residents of their means of subsistence, and they left their settlements in search of employment. The government of the state of Alaska regarded the existence of the Orthodox Church on its territory as something temporary and often encroached upon her canonical and fi-

nancial rights. In 1897, Bishop Nikolai of the Aleutians and Alaska (Ziorov, later Archbishop of Warsaw, †1915) sent a protest to the President of the USA, describing the dire state of the Orthodox parishes in Alaska.

In 1903, through the mediation of Bishop Tikhon of the Aleutians and North America (Belavin; subsequently Patriarch of Moscow and All Russia; †1925), a vicariate of the North American Diocese was established in Alaska.

At the turn of the century, interest in the activities of the Kodiak Mission and, primarily, in the personality of St. Herman revived in Russian society. The veneration of the starets, which began practically the moment he passed away, did not die out; he was ever more frequently mentioned in Russia as a man who had pleased God. Back in the 1860s, attempts were made on Valaam to learn in greater detail about the activities of the Kodiak Mission. Hegumen Damaskin of the Valaam monastery wrote to several persons, who were connected with the opening up of Alaska, asking them for information about the mission and the life of the starets. In his reply to the hegumen, dated 1866, Bishop Petr of Novoarkhangelsk, Vicar of the Kamchatka Diocese, wrote: "All the local inhabitants feel reverential respect for Father Herman as for a holy ascetic, and are completely sure that he is pleasing to God." It is highly significant in this respect that there was a troparion to the saint in the 1900s.

In 1868, brief information material about the life and acts of piety of the starets was published on Valaam. In 1894, the monastery compiled and published a comprehensive book *Ocherk iz istorii Amerikanskoi pravoslavnoi dukhovnoi missii* (An Essay on the History of the American Orthodox Religious Mission), as well as a pamphlet about the life of Starets Herman, which was translated into English and distributed in America. A brief account of the life of the starets was included in Volume IV of the Theological Encyclopaedia published in 1903. This is how the author of the item describes the starets: "His life reminded one of the life of the early desert fathers—he communed with the spiritual world and Nature: he handled ermines, bears and birds, who approached him trust-



ST. HERMAN OF ALASKA

20th century murals in the Church of the Protecting Veil of the Mother of God at the Moscow Theological Academy

St. Herman of Alaska was born into the family of a merchant in the town of Serpukhov near Moscow in 1757. His secular name is not known. At the age of 16 he entered the Trinity-St. Sergiy Wilderness near St. Petersburg and five years later withdrew to Valaam wherein he stayed for the next 15 years. In 1793 he joined the Kadyak Spiritual Mission in Alaska. To the end of his life he remained an enlightener, spiritual father, pastor and protector of the indigenous population of Alaska.

St. Herman passed away on December 13, 1837. His feast day is June 27 August 2.

CONSECRATION OF A CHURCH IN KISLOVODSK
October 4, 1987



The Church of the Exaltation of the Holy Cross in Kislovodsk



Procession with the holy relics

Archbishop Antony
of Stavropol and
Baku being welcomed
on the day of the consecration



The archpastor
pouring waxen mastic
on the pillars of the altar



Archbishop
Antony kindling the
first icon-lamp in the
church

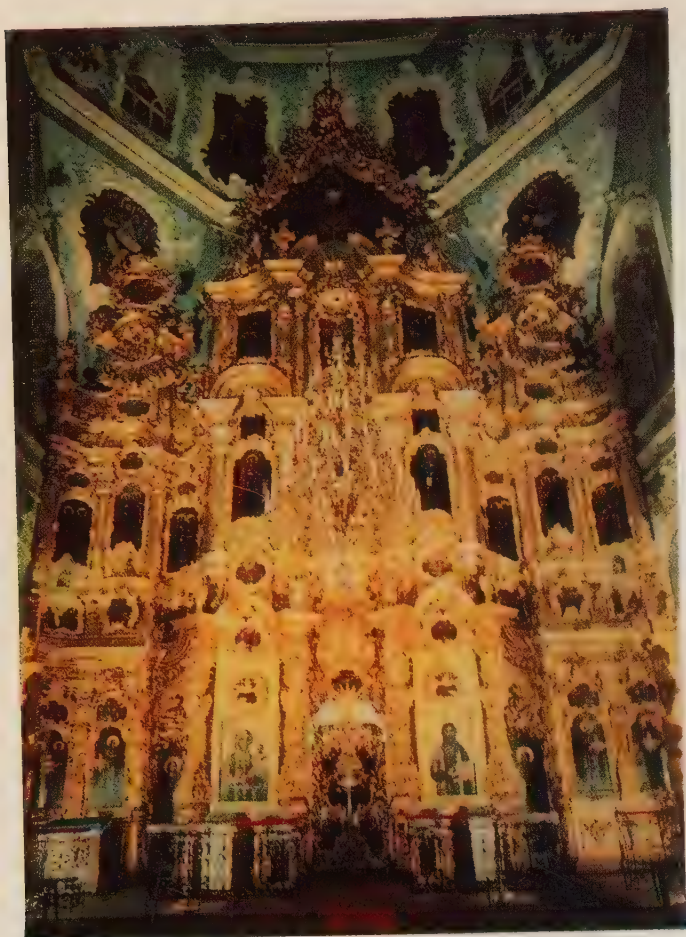


Divine Liturgy
being celebrated for
the first time in the
new church

Archbishop
Antony
inscribing the
antimension for the
newly-consecrated
altar.



Archimandrite
Niphon congratulating
the parishioners on
the beginning of
divine services in
their new church



The iconostasis of the upper Church of the Kazan Icon of the Mother of God of the Cathedral of the Kazan Icon of the Mother of God and of St. Sergiy



The iconostasis of the lower Church of St. Sergiy of the Cathedral of the Kazan Icon of the Mother of God and of St. Sergiy

THE ENIGMA OF A PORTRAIT
(see article in this issue)



ST. SERAFIM OF SAROV, THE MIRACLE WORKER

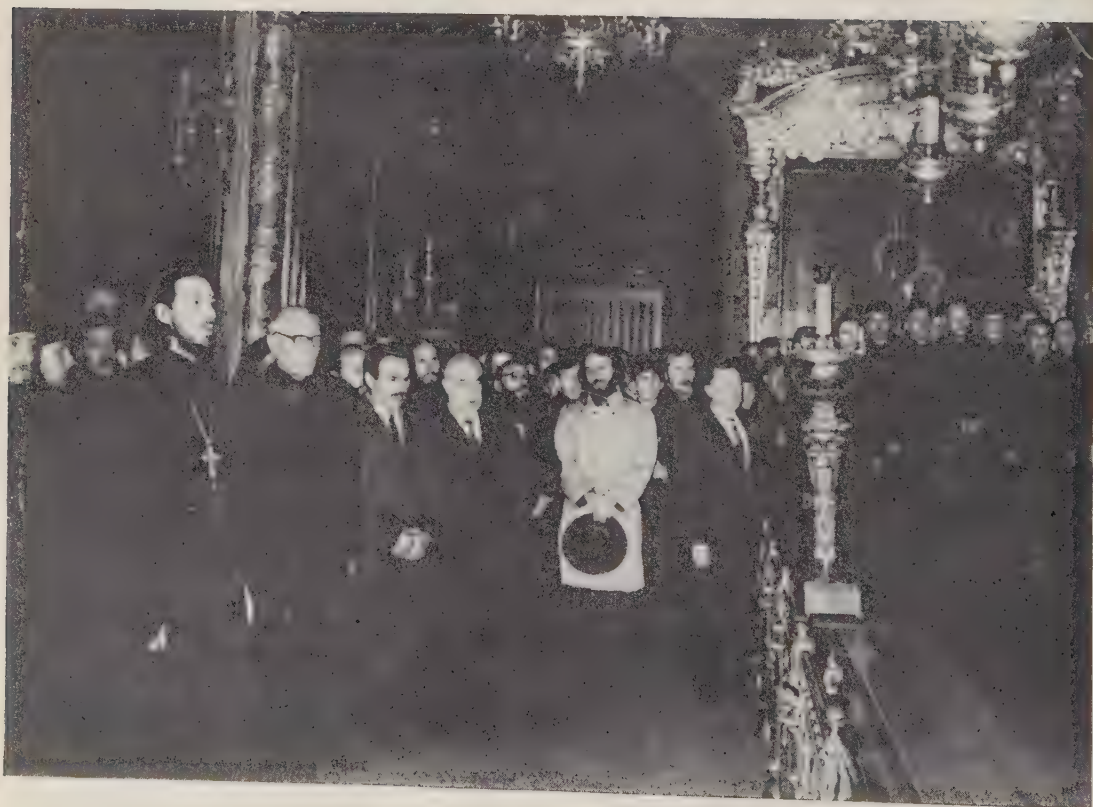
*A life-time (?) portrait of the
saint from the ground-floor
church of the Kursk cathedral*

BEGINNING OF THE
ACADEMIC YEAR AT THE
MOSCOW THEOLOGICAL
SCHOOLS

The faculty and students
proceeding for a moleben to
the shrine of St. Sergiy in
the Trinity Cathedral



During the
moleben in the
Trinity Cathedral



INTERNATIONAL SYMPOSIUM IN TUTZING
May 7-10, 1987



Dr. H. J. Held delivering an address
At the presidium — head of the Russian Orthodox Church delegation, Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine



Bishop Dr. Friederich Kalb (Munich), Academy Director Dr. K. J. Roepke, Metropolitan Filaret and Prof. Dr. K. C. Felmy conversing during an intermission

Participants in the symposium at the entrance to the Evangelical Academy in Tutzling



CELEBRATIONS IN THE ANCIENT CLOISTER,
September 12, 1987



Festal procession in St. Daniel's
Monastery



Father superior of the monastery,
Archimandrite Tikhon, presenting a
holy prosphora to His Holiness
Patriarch Pimen of Moscow and
All Russia

fully, reminding one of the primordial state in Paradise."

In the first half of the 20th century, the condition of the Orthodox communities in Alaska was exceptionally hard. Objective difficulties, such as lack of clergymen, absence of means to build and repair churches, and the distance from major Orthodox centres, were aggravated by the canonical chaos reigning in those years among the Orthodox in America. At this time the image of St. Herman, the example of his selfless acts of piety for the sake of establishing Orthodoxy, strengthened Christians in Alaska spiritually. In 1936, Archimandrite Gerasim (Shmalts), a native of Tula Gubernia, who was sent to minister in America in the 1910s, settled on Spruce Island. Father Gerasim spent over 30 years in the place where St. Herman had lived and prayed. Thanks to his care many relics connected with the life of the saint were preserved on the island. Archimandrite Gerasim died on October 12, 1969, on Kodiak.

In 1939, Bishop Aleksiy (Panteleyev; later of Omsk and Tyumen, †1948) submitted for consideration to the Council of Bishops of the American Metropolitanate the evidence he had gathered about the miracles wrought during the life and after the death of Father Herman. The Council, convened on September 28, 1939, considered the facts and appointed a commission on their verification with the aim of canonizing the starets.

On October 9, 1941, the Council of Bishops resolved that the remains of Father Herman be examined and that they be placed in a metal coffin. The relics of the saint were invented uncorrupted and ever since then, the day of the saint's demise, December 26, New Style, has been commemorated in prayer by the Orthodox Church in America. In 1952, with the blessing of Metropolitan Leontiy of All America and Canada (Turkevich, †1965), Archpriest Stefan Lyashevsky compiled the *Life* of the saint and an akathistos to him.

The 1960s saw a fresh revival of church life in Alaska. New parishes were opened and a programme was started to teach the fundamentals of Orthodox doctrine to the indigenous

population of the state. It was natural then that interest increased in Alaska in the history of the propagation of Christianity in the territory, and in the life of Starets Herman.

The Council of Bishops convened on March 11, 1969, adopted a final resolution on Starets Herman's canonization and designated its date as August 9, 1970 (the solemnities were made to coincide with the 175th anniversary of Orthodoxy in America). The Council also appointed a liturgical commission, under the chairmanship of Archbishop Kiprian (Borisevich) of Philadelphia, which set to work on the compilation of a service to the saint and the order of his canonization. The icons of the new saint were also painted.

August 9, 1970, has become a great day for the numerous Orthodox flock of America. An assembly of hierarchs, led by Metropolitan Irinei of All America and Canada and Archbishop Paul of Karelia and All Finland, conducted the glorification of St. Herman of Alaska in the Resurrection Church on Kodiak. St. Herman is the first resident of the American continent to be canonized by the Church. "The influence of a life such as that of Father Herman cannot be underestimated in explaining the ardent faith of the natives whose religious traditions have survived to this day, despite many trials," it says in the biography of the saint, read in the US Senate on August 4, 1970.

St. Herman and other Russian missionaries, who had brought the word of Christ's Good News to Alaska, transmitted the great spiritual experience of the Russian Church, her piety and traditions to their new guardians—Americans by origin. The continuity of these traditions can be felt even today. The Orthodox Christians of America revere sacredly the memory of their first saint and constantly pray to him: "O Blessed Father Herman of Alaska, together with all the Saints and the Heavenly Hosts, pray to God that on each of us He will bestow wisdom for our mind, strength for our will, light for our spirit, enabling us to attain to the true peace of life which is from God alone."

V. CHAPLIN

The 3rd International Conference of Orthodox Theological Schools

On the initiative of the Orthodox Archbishopric of the Constantinople Patriarchate in America, a conference dedicated to two jubilees of the year was held from August 30 to September 4, 1987, at the Holy Cross School of Theology in Brookline, a suburb of Boston, USA. The first jubilee, of local significance, was the 50th anniversary of the Holy Cross School of Theology, which determined the place of the conference; the second, of ecumenical significance, was the 1,200th anniversary of the 7th Ecumenical Council which found its reflection in the main theme of the conference: "Icon and Kingdom: Orthodoxy Faces the 21st Century". Since the first two conferences held in Athens in 1936 and 1976, this was the third international congress of professors of higher theological schools, in which representatives of 22 Orthodox theological academies, institutes and seminaries took part.

The congress of Orthodox theological schools which took place in 1936 was marked by the participation in it of such well-known Russian theologians as Archpriest George Florovsky, Archpriest Sergiy Bulgakov, A. V. Kartashev, and V. V. Zenkovsky. Representatives of the Moscow Patriarchate theological schools for the first time took part in the 1976 conference where papers were read by professors of the Leningrad and Moscow theological academies: Archpriest Nikolai Gundyaev, N. A. Zabolotsky, K. E. Skurat and A. I. Osipov.

At the 3rd International Conference of Orthodox Theological Schools, the Moscow Patriarchate delegation comprised: Bishop Kliment of Serpukhov, Administrator of the Patriarchal Parishes in the USA (head of the delegation); Prof. Dr. M. S. Ivanov, Pro-Rector of Studies at the Moscow Theological Academy; Archimandrite Prof. Platon, Secretary of the MTA Council; Prof. N. A. Zabolotsky of the Leningrad Theological Academy, and Arch-

priest Viktor Petlyuchenko, teacher at the Odessa Theological Seminary.

The solemn opening of the conference took place in the conference hall at the cultural centre of the theological college on August 30. The conference began with prayers said by Archbishop Jakovos of North and South America, Exarch of the Patriarch of Constantinople, and the singing, all together in Greek, of the Pentecostal troparion, "Blessed art Thou, O Christ our God". Then the gathering was greeted by Archbishop Jakovos, Archpriest Prof. Alkiviadis Calivas, Dean of the Holy Cross School of Theology, and Metropolitan Silas of New Jersey, president of the theological school, and others.

On August 31-September 4, there were 12 plenary sessions at which 19 papers devoted to the trinitarian theology of the Eastern Church, Christology, ecclesiology and eschatology, as well as topical issues of contemporary mankind, were read and discussed. The conference looked upon its work as a contribution to the solution of problems confronting Christians in conditions of modern life, when attention must be paid not only to the traditional aspects of Christian ministry, mission, evangelization and apologetics, but to such problems as justice, peace, the integrity of creation, the relationship between world religions and ideologies, and the unity and renewal of human society as a whole. In the papers and discussions mentioned were names of famous Russian theologians and thinkers such as V. Solovyev, E. Trubetskoi, Archpriest George Florovsky, V. Lossky, and L. Uspensky.

The representatives of the theological schools of the Russian Orthodox Church made a significant contribution to the conference. Prof. N. A. Zabolotsky, of the LTA, was elected to the organization committee and took part in the drawing up of the communiqué. Prof. Dr. M. S. Ivanov of the MTA read

the paper: "Orthodox Theology and the Ecological Problems"; Prof. N. A. Zabolotsky read his paper: "The Aesthetics of Iconography"; Archpriest Viktor Petlyuchenko of the OTS, spoke on the theme: "The Threat of Nuclear Annihilation"; Archimandrite Prof. Platon of the MTA, delivered the report: "Freedom and Personality". Among works to be published in the collection of conference materials will be N. A. Zabolotsky's second paper, "The Seventh Ecumenical Council Today", and Archimandrite Platon's second paper, "The Quest for Peace". The collection of papers will be published by the Holy Cross School of Theology. Furthermore, Prof. N. A. Zabolotsky gave an interview on iconoduly for the film to be made about the conference.

In the evening of September 2, at a special plenary session, seven propositions were drawn up relating to the participation of theological schools in conferences, the holding of the next conference in Bucharest in 1992, the working language of the conference, and the membership in the new organization committee (Prof. N. A. Zabolotsky was elected among others), etc. Also adopted was an appeal to Churches to support the conferences financially and morally.

During one of the sessions, the Primate of the Autocephalous Orthodox Church in America, His Beatitude Metropolitan Theodosius, arrived and blessed the participants. Metropolitan Theodosius had a word with the representatives of the theological schools of the Moscow Patriarchate.

A letter of greetings from Patriarch Dimitrios I of Constantinople was read out.

Representatives of the Roman Catholic Church attended the conference as observers, in particular, of the Ukrainian Greek Catholic communities.

Every day the participants in the conference attended morning and evening services in the Church of the Exaltation of the Holy Cross. The divine services were held in Greek, Slavonic, English and Romanian.

At the final session on September 4, the communique was signed and questions pertaining to the future were discussed. It was acknowledged that the present conference was an impor-

tant event in the life of Orthodox theological schools, and that the papers were read and discussed, and divine services held in a spirit of sincerity and fraternal love. The conference closed with the general singing of "Blessed art Thou, O Christ our God" in Greek, Slavonic, Romanian and English.

In between sessions excursions were arranged for the participants.

On August 31, the conference participants inspected the library of the Holy Cross School of Theology which numbers 90,000 volumes in various languages, including the publications of the Moscow Patriarchate, for instance, files with *The Journal of the Moscow Patriarchate* in English. In talking to the representatives of the Russian Orthodox Church, the librarians expressed their desire to receive more books published by the Moscow Patriarchate—the Bible, Prayer Books, Service Books, *Theological Studies*, and other publications. The guests were further shown the catalogues, bookstacks, and copying machines. The delegation of the Russian Orthodox Church presented the head librarian, Father Georgios Papademetriou, with issues of the anthology *Theological Studies* dedicated to the 175th anniversary of the Leningrad Theological Academy and the 300th anniversary of the Moscow Theological Academy.

On September 1, a trip was arranged for the participants to Newburyport where they were received by the mayor of the city, Peter Matthews. In the evening a divine service was held at the Orthodox Church centre of the city and later they were invited to a festive dinner.

On September 3, the conference participants visited the Albanian, Greek, Romanian and Arab parishes in Worcester, and were welcomed by their clerics and parishioners. At the parish house of the Antiochene Church, a big reception was held in honour of the participants in the conference; members of the church community of the city were invited too.

Bishop Kliment of Serpukhov and Archpriest Viktor Petlyuchenko, teacher at the Odessa Theological Seminary, also visited Harvard University where they met professors and students.

On September 4, the delegation of the Russian Orthodox Church went to

St. Vladimir's Orthodox Seminary in New York where it was received by the rector, Archpriest John Meyendorff. The members of the delegation inspected the church, the administrative buildings, the hostels, the library and the computer centre, and visited the ecclesiastical bookshop of the seminary. Archpriest John Meyendorff gave a dinner in honour of the guests. On the following day they went to Garfield where they saw the new Church of the Three Hierarchs, built with the blessing of His Holiness Patriarch Pimen, and nearby, in St. Vladimir Square, the parish house where they inspected the reception hall and the Sunday school classrooms of the parish.

On Sunday, September 6, after Divine Liturgy in St. Nicholas' Cathedral

Church of the Moscow Patriarchate in New York, the delegation of the theological schools of the Russian Orthodox Church left for Moscow.

The significance of the 3rd International Conference of Orthodox Theological Schools lies in the fact that it was attended by representatives of all the Local Churches, who had an opportunity to exchange opinions, to be mutually enriched spiritually and to have prayerful communion, which served to promote mutual understanding among them, and, through them, to strengthen responsibility of their Churches for the destinies of the Holy Church and mankind.

*Archimandrite Prof. PLATON
of the Moscow Theological Academy*



WORLD SCIENTIFIC SYMPOSIUM IN TUTZING

May 7-10, 1987

Greeting from His Holiness Patriarch PIMEN to the Organizers of and Participants in the Symposium

To His Eminence Metropolitan FILARET of Kiev and Galich,
Patriarchal Exarch to the Ukraine

Your Eminence, kindly convey my cordial greetings and wish complete success in their work to the organizers of and all the participants in the scientific symposium being held at the Evangelical Academy in Tutzing. I believe that the meeting between the theologians of the two Churches, dedicated to the millennium of the Baptism of Russ, will be a new milestone in the development of fraternal relations between the Evangelical Church in Germany and the Russian Orthodox Church and friendship between the peoples of our two countries. I trust that your common efforts will make a valuable contribution to the jubilee celebrations and the growth of theology. May the blessing of God be upon you all!

With love in the Risen Lord,

PIMEN, Patriarch of Moscow and All Russia

May 6, 1987

Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations of the Moscow Patriarchate, also greeted the organizers of and participants in the symposium.

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On May 7-10, 1987, at the Evangelical Academy in Tutzing, near Munich, FRG, there took place the world scientific symposium on the theme "A Thousand Years of Christianity in Russia and Its Significance for Europe and the Ecumenical Movement". In the symposium there took part over 150 ecclesiastical figures and scholars from 15 countries: Austria, Belgium, Bulgaria, Great Britain, the GDR, Greece, Italy, Canada, Poland, Romania, the USSR, the USA, the FRG, France, Czechoslovakia, and Yugoslavia.

The Russian Orthodox Church delegation to the symposium comprised: Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine (head of the delegation); Metropolitan Pitirim of Volokolamsk and Yuriev, Head of the Publishing Department of the Moscow Patriarchate; Archbishop German of Berlin and Central Europe, Patriarchal Exarch to Central Europe; Protopresbyter Prof. Vitaliy Borovoi, Deputy Head of the DECR; Archpriest Prof. Vasiliy Stoikov, of the LTA; Archimandrite Avgustin, docent at the

LTA; Archpriest Vladimir Fedorov, docent at the LTA; Archpriest Vladimir Ivanov, docent at the MTA; Hegumen Petr, postgraduate student at the MTA; Father Igor Ekonomtsev, lecturer at the MTA, and G. T. Derevyanchenko, assistant to the Head of the DECR.

Together with the delegates from the Russian Orthodox Church there took part in the symposium: Prof. S. S. Averintsev, Dr. of Philology (Institute of World Literature of the USSR Academy of Sciences, Moscow), and A. I. Rogov, Candidate of History (Institute of Slavonic and Balkan Studies of the USSR Academy of Sciences, Moscow). The symposium was attended as guests by Metropolitan Irinei of Vienna and Austria and Bishop Longin of Düsseldorf, who had taken an active part in the preparation and holding of the symposium together with the leadership of the Evangelical Academy in Tutzing. Interpreters of the DECR, O. V. Ganaba and M. B. Nelyubova, were attached to the Russian Orthodox Church delegation to the symposium.

In the morning of May 7, the symposium was solemnly opened. In his speech the director of the academy, Dr. Claus Jürgen Roepke, noted that representatives of different confessions were attending this world forum who had been brought together by their joint interest in the celebration of the millennium of the Baptism of Russ. He greeted the Russian Orthodox Church delegation and stressed that it was impossible to understand the history of Europe without taking into account the Christianization of Kievan Russ. Since 1961, the Russian Orthodox Church has been a member of the World Council of Churches, and from that time on, her representatives have been making mighty contributions to the work of the ecumenical movement. Great significance in this connection attaches to the further rapprochement and mutual understanding between the Evangelical Lutheran and the Russian Orthodox Churches.

"Christ is risen!" with these words of Easter greeting to the participants in the symposium, Dr. Heinz Joachim Held, President of the Department of External Relations of the Evangelical Church in Germany (FRG), opened his speech. He said that the given symposi-

um was a regular one in a chain of solemn undertakings carried out in West Germany in connection with the millennium of the Baptism of Russ. Thus, on April 21-26, 1987, a symposium was held in Regensburg on the theme: "Peace on Earth. A Millennium Between the Volga and the Rhine", organized by the Bishops' Conference of the Roman Catholic Church in Germany and the Oriental Institute. In March 1988, in Hannover the biggest centre of the Land Evangelical Church in the FRG, the Millennium of the Baptism of Russ will be solemnly marked. However, the symposium in Tutzing in scale was the basic undertaking among a number of jubilee solemnities. Dr. H. J. Held pointed out that right before the beginning of the symposium in Tutzing the regular conversations closed between the representatives of the Evangelical Church in Germany and the Russian Orthodox Church—Arnoldshain-XI, in Mülheim.

The Evangelical Academy in Tutzing was founded in 1947 with an aim of "conducting dialogues with people of all professions and ages, in order to discuss and solve problems from the point of view of Christian responsibility." Therefore, the symposium in Tutzing corresponds to the task of the Evangelical Academy which was called to consolidate ties between the Church and the world, between faith and science.

Then the floor was taken by the head of the Russian Orthodox Church delegation, Metropolitan Filaret of Kiev and Galich. He first thanked the organizers of the symposium for their invitation to take part in the symposium and then read out the greetings from His Holiness Patriarch Pimen of Moscow and All Russia addressed to all the participants. "The Millennium of the Baptism of Russ has become a pan-Christian festivity and we rejoice at this," Metropolitan Filaret said further, "for the festivity of one Church is a joy for other Christian Churches. The celebrations in fact began when the First International Scientific Ecclesio-Historical Conference devoted to the present jubilee was held in 1986 in Kiev. It is very significant that the celebrations of the millennium of the Baptism of Russ began in Kiev where this historic event had taken place.

Kievan Russ maintained close ties both with Byzantium and the West, therefore it is natural for this festival to be celebrated not only in our country, but in the other countries of Europe, including Western Germany, as well. The conference is beginning its work on the eve of the victory of our peoples over fascism, in conditions of the further democratization in our country," Metropolitan Filaret pointed out, "which fact should be beneficial for the development of relations between states and between Churches." In conclusion he wished the participants in the symposium success in their work.

The official opening of the symposium ended with the reading of the letter of greetings from Dr. Johannes Hanzelmann, Land Bishop of the Evangelical Lutheran Church in Bavaria, and was followed by the plenary sessions.

The papers read were: "The Baptism of Kievan Russ" (Archpriest Prof. Vasilii Stoikov, LTA); "From Byzantium to Russia: Religious and Cultural Heritage" (Archpriest Prof. Dr. John Meyendorff, St. Vladimir Seminary, New York); "A Lasting Heritage: Byzantine Influence on the Formation of the Russian Sense of Language" (Dr. S. S. Averintsev, Moscow); "The Meeting and Discourse between Russian Orthodoxy and Western Christianity in the Works of L. N. Tolstoy, V. S. Soloviev and F. M. Dostoevsky" (Dr. L. Müller, Institute of Slavonic Philology, Tübingen); "Russian Starets-ship as a Theology of the Heart" (Dr. T. Spiedlik, Society of Jesus, Papal Oriental Institute, Rome); "The Gift of Russian Orthodoxy to Europe and Ecumenism" (Dr. Fairy von Lilienfeld, Erlangen); "Theological Meetings between Russian Orthodoxy and German Lutheranism" (Archimandrite Avgustin, docent, LTA).

The plenary sessions, held from May 7 to 9 in the mornings, gave place to evening sessions in six sections. The participants were able to hear several dozen more papers, presented for discussion on the following themes: "The Baptism of Russ and the History of Orthodox Christianity in Russia",

"The Significance of Christianity in the History of Russian Culture and Spirituality"; "The Spirituality of Russian Orthodoxy"; and "The Gift of

Russian Orthodoxy to Europe and the Ecumenical Movement".

The members of the Russian Orthodox Church delegation also took an active part in the work of the sections, together with the other participants. There they presented the following papers: "The Significance of Holy Scripture in the Life of the Russian Orthodox Church" (Metropolitan Dr. Pitirim of Volokolamsk and Yuriev); "The Russian Orthodox Church and the Ecumenical Movement in the 20th Century" (Protopresbyter Prof. Dr. Vitaliy Borovoi); "The History of the Slavonic Liturgical Text of the New Testament" (Archpriest Prof. Vladimir Sorokin); "The Theology of the Icons and Orthodox Spirituality" (Archpriest Vladimir Ivanov, docent); "Byzantine Studies at the Theological Academies of the Russian Orthodox Church" (Archpriest Vladimir Fedorov, docent); "The Mutual Influence of Russian and German Religious Music" (Hegumen Petr); "Hesychasm and East European Renaissance" (Father Igor Ekonomtsev); and "Cultural Interrelations of Kievan Russ in the Period of its Christianization—10th-11th Centuries" (A. I. Rogov).

In the evening of May 9, Orthodox Vespers was held in German at the local Roman Catholic Church of St. Joseph. The service was led by Archbishop German of Berlin and Central Europe who was assisted by Archpriests Vladimir Ivanov and Vladimir Fedorov. The divine service, which was accompanied by the singing of the St. Sergiy of Radonezh Choir conducted by the precentor, Georg Hahn (Regensburg), was broadcast by the Bavarian Television.

On Sunday, May 10, the participants in the symposium were able to attend three divine services in succession. After Early Mass at the Church of St. Joseph, the guests proceeded to a nearby Lutheran Church of the Saviour where they heard the Lutheran Eucharistic Service, led by the Land Bishop Dr. Johannes Hanselmann (Munich) assisted by Bishop Dr. Martin Kruse, Chairman of the Council of the Evangelical Church in Germany (West Berlin), and Dr. Claus Jürgen Roepke, the director of the Evangelical Academy in Tutzing. The service was enhanced by the presence of a choir, characteristic of Orthodox divine ser-

vices, the St. Sergiy Choir, which arrived from Regensburg and rendered liturgical canticles by D. S. Bortnyansky. Religious music composed by the Russian Orthodox composer for use at the Lutheran Eucharistic Service, is an interesting evidence of the ties which existed in the 19th century between the Orthodox and Lutherans in Russia.

After the Lutheran service, Divine Liturgy was celebrated in the same church by Metropolitan Filaret of Kiev and Galich assisted by Metropolitan Irinei of Vienna and Austria, Archbishop German of Berlin and Central Europe, Protosyber Vitaliy Borovoi, Archpriest Vladimir Sorokin and Hegumen Petr.

In the afternoon, the closing of the symposium took place. Metropolitan Filaret in his speech analyzed the role of the Church in the history of the Russian state and showed her positive influence upon different aspects of the Russian people's life. Then Metropolitan Filaret presented the director of the academy, Dr. Claus Jürgen Roepke, with the Order of St. Sergiy, 3rd Class, which was awarded to him by His Holiness Patriarch Pimen of Moscow and All Russia for his active labour to develop ecumenical relations between the Evangelical Lutheran Church in Germany and the Russian Orthodox Church, and for his 50th birthday.

Bishop Dr. Martin Kruse, Chairman of the Council of the Evangelical Church in Germany, reviewed in brief the history of the Russo-German ecclesiastical contacts in the postwar period. He noted that as far back as in 1952, the well-known peacemaker and an eminent figure in the Evangelical Church, the Rev. Martin Niemöller, had visited the Soviet Union at the invitation of His Holiness Patriarch Aleksiy; that in 1955, Metropolitan Nikolai of Krutitsy and Kolomna had paid a return visit to West Germany, and that in 1959, the First Theological Conversations between representatives of the Evangelical Church in Germany and the Russian Orthodox Church—(Arnoldshain-I) had taken place. Since then inter-Church ties have become regular and at times, because of their intensiveness, have even got ahead of inter-state relations. In conclusion, Bishop Martin Kruse wished the Rus-

sian Orthodox Church delegation a successful celebration of the jubilee in 1988.

The Land Bishop of the Evangelical-Lutheran Church of Bavaria, Dr. Johannes Hanselmann, noted in his speech that the theological symposium in Tutzing, had passed on a high level and that a whole range of questions had been clarified. This would promote, he said, further rapprochement and mutual understanding among representatives of different confessions. *The Lord will give strength unto his people; the Lord will bless his people with peace* (Ps. 29. 11), concluded Bishop Johannes Hanselmann.

On behalf of the German Bishops' Conference, Bishop of Passau Franz Xaver Eder spoke to the meeting. After conveying to the delegation of the Russian Orthodox Church greetings from the German Bishops' Conference, he noted that the symposium had drawn still nearer the representatives of the German Catholics and Lutherans and the Orthodox guests from the Russian Orthodox Church. Bishop Franz Xaver Eder reminded them of the fact that 1987 was the 1,200th anniversary of the Seventh Ecumenical Council (A.D. 787). This last Ecumenical Council had finished the formulation of the fundamentals of the Orthodox doctrine, which was later accepted by Kievan Russ. The spiritual heritage received was carefully preserved in Russia, at the same time, it enriched not only the East, but the Christian West as well.

On behalf of the Constantinople Patriarch Dimitrios I, Bishop Dimitrios of Thermai (residing in Munich) addressed the meeting. He stated that the Constantinople Patriarchate was observing with great interest the preparations for the celebration of the millennium of the Baptism of Russ which were taking place in the bosom of the Russian Orthodox Church. Bishop Dimitrios pointed out that at the present time over one million Orthodox Christians lived in Western Europe and that it was especially important today to witness to the truths of Orthodoxy in this region. In conclusion he wished that the spirit of mutual understanding reigning at the meeting in Tutzing might become a basis for daily relations among believers of different confessions

living together in West-European countries.

On behalf of the Bavarian Government, State Secretary Hanz Maurer expressed the wish that such conferences might serve as definite contributions to the building of bridges between the East and the West. Such enterprises, he said, drew people from different countries and Churches nearer and realized in deed the early Christian principle: "In essential things—unity, in secondary—freedom, and in everything—love."

The ceremony concluded with a concert given by the Johann Sebastian Bach Choir of Munich conducted by Prof. Hans Martin Schnaidt; rendered were pieces by J. S. Bach, A. Bruckner and I. K. Bach.

During the conference days, with the blessing of Metropolitan Pitirim, an exhibition was held and a film about the life of the Russian Orthodox Church shown to the participants in the symposium.

The international symposium in Tutzing drew the attention of the Christian public in West Germany; the conference was widely reported in the press. In the evening of May 9, the Minister of Education and Culture of Bavaria, Hans Zehetmaier, gave a reception in honour of the participants in the Imperial Hall of the State Residence in Munich.

On May 11, the Russian Orthodox Church delegation returned to Moscow.

Sanctity, Sanctification and Saints

The ecclesiastical practice of placing relics (or particles of them) under the altar in the sanctuary, which was generally accepted with time, emerged early on and became firmly fixed.

The *Lives of Saints* gradually became the most favourite reading of pious Christians.

And finally, the conviction that saints abided blissfully, at present in a preliminary state and after the Last Judgement constantly, and the possibility of mutual prayerful communion, found expression in the practice of canonizing saints.

Arguments for canonization were miraculous manifestations of the power of grace of the glorified person (principally the curing of the sick), the incorruptibility of his remains and his appearances in visions; but all these manifestations of sanctity, especially incorruptibility of his remains, were not regarded as strictly essential and obligatory; the decisive point was always the general ecclesiastical, one might say, ecclesio-social belief in the moral loftiness and outstanding piety of the beatified one, his life's feat. Such conviction, characteristic of the wide

masses of believers, found expression in the mouth of the man born blind in the Gospel: *Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will him he heareth* (Jn. 9. 31).

The special and most vivid form of veneration of saints should be considered prayerful invocation, whose gradual development may be traced back to the 2nd-3rd centuries.

It is well known that the permissibility of addressing the saints in prayer called forth serious doubt and even objection in many Christians, and in the days of the iconoclasm and the Reformation there were attempts to refute it theologically. The Church, however, which is guided not only by public tendencies, but by the New Testament eschatology as well, accepted and assimilated the veneration of saints, not at all spontaneously, however theologically well grounded. Although such substantiation, as far as we know, is not systematically set forth up to the present, we shall try to remind you in brief of its basic tenets.

The Church canonizes only those of her departed members in whose salvation she is convinced. Therefore, she no longer prays for their "repose" (eternal salvation), on the contrary, she invo-

Concluded. For the beginning see *JMP*, 1987, Nos. 10-12.

kes them in prayer, entreating their assistance. There are grounds for this.

First of all, there is permissibility and desirability, and, to a certain extent, necessity to pray for each other in the members of the Church Militant, to which we are called by love and the Word of God: *Pray one for another*, says the Apostle James (Jas. 5. 16). St. Paul asks that prayers be said for him (Col. 4. 3; 1 Thess. 5. 25) and he himself bears witness to his prayers for his addressees (2 Cor. 9. 14; 13. 9; Col. 1. 3, 9; 2 Thess. 1. 11). The Lord Himself prays for His disciples (Lk. 22. 32; Jn. 17. 9, 15, 20). Mutual prayers (*die Fürbitte*) of Christians is firmly practised in all the Churches, including the Protestant, and is an integral part of each divine service, public or private.

The second basis for our need in the prayers of the departed, and our hope in the effectiveness of these prayers, is the belief in the reality of their individual existence in the other world. *God is not the God of the dead, but of the living* (Mt. 22. 32), says Christ, and in the Parable of the Rich Man and Lazarus He lifted the veil hiding from us personal eschatological realities. The presence of Moses and Elias at the time of the Transfiguration on Mount Tabor serves as an indisputable witness of the reality of the existence of men beyond the grave, particularly the elect of God, as both the Prophets were. Therefore, the Orthodox Church (just as the Roman Catholic) decidedly refutes the attempts of certain tendencies in modern theology to deny the conscious existence of the souls of the dead in the period between their death and the general resurrection. Orthodoxy for one, not having any developed teaching on Purgatory as does Catholicism, teaches about the reality of life beyond the grave and urges its members to pray for their dead and hope in the prayers of those in whose salvation Church awareness is fully convinced and whose veneration it legitimatizes through the act of canonization. Thus, the Church believes in the "communion of the

saints" about which the *Apostolicum* speaks, and not only believes, but practises it.

The sanctity recognized by the Church of her canonized saints cannot be contradicted nor opposed to common sanctity granted at Baptism and Chrismation. The canonized saints (as well as all Christians who have passed away and are saved, among whom only an insignificant portion are canonized) under the action of the justifying and sanctifying grace of God, were able to preserve and realize the sanctity, inherent in all the members of the Church, to the end of their lives on Earth, the *holiness without which no man shall see the Lord* (Heb. 12. 14), and it pleased the Lord to glorify them not only in the Church Triumphant, but in the Church Militant as well, so that their lives might serve as a good example, an encouragement, and be a model for posterity. The joint common prayer of the members of the visible and invisible Churches establishes the plenitude of communion with God, the unity of the Church and is an ideal realization of her sanctity and catholicity.

Remembering always the glorification expressed back in the Old Testament that God is in fact wonderful in his saints the Church realizes in the veneration of saints her catholicity, stimulates in it the deification of her members (Heb. 12. 10), convinces them of the nearness of God, and the accessibility to all of His sanctifying grace to the same extent as she becomes the abode of glorified saints.

The union of the saints with God, through the Lord Jesus Christ, among themselves and with the members of the Church still on their pilgrimage on Earth and seeking the coming city (Heb. 13. 14), is the realization of the unity commanded by Jesus Christ to His disciples (Jn. 17. 21), the full attainment of which is obstructed only by walls, dividing Christians of differing confessions, the destruction of which is the common, truly universal, task of Christendom.

NOTES

1. Dionysius the Pseudo-Areopagite. *Divine Names*. Translated by G. Eikalovich. Buenos Aires. 1957, p. 39.

2. *Ibid.* pp. 19-20.

3. It is notable that here too the Apostle Peter makes use of the Old Testament words:

Ye shall be a peculiar treasure unto me above all people... ye shall be unto me a kingdom of priests and a holy

- nation (Exod. 19. 5-6), addressed now, however, to the new Israel—the Christian Church.
4. This sanctification as can be seen from the words of God extends to the incorporeal angelic powers (Mt. 25. 31; Mk. 8. 38; Lk. 9. 26).
 5. Ecphoneses of Divine Liturgy and of polyeleos at Matins.
 6. From the Anaphora in the Divine Liturgy of St. John Chrysostom.
 7. From the Anaphora in the Divine Liturgy of St. Basil the Great.
 8. Beginning of the Trisagion at Liturgy.
 9. Exactly this perfection, the absolute and unlimited plenitude of God's holiness compels the use of the prefix *pre* (superlative degree): in the Church Slavonic: *Presvyat* (Most Holy), *Presvyataya Troitsa* (Most Holy Trinity), etc.
 10. The Great Doxology.
 11. From the Divine Liturgy of St. John Chrysostom.
 12. Hirmos, "Affirm, O Lord", from the Great Canon of St. Andrew of Crete.
 13. From the secret prayer at the singing of the Cherubical Hymn (Divine Liturgies of Sts. John Chrysostom and Basil the Great).
 14. "For Thou art the only one without sin" from the Ectene for the Dead.
 15. The Catechism of the Orthodox Greek Catholic Church. Section 1, chapter entitled: "The First Article of the Creed".
 16. The Anaphora in the Divine Liturgy of St. John Chrysostom.
 17. The Niceno-Constantinopolitan Creed.
 18. The concept Energy or the Energies of God, by which He exerts His influence upon the world, is developed in detail in the works of St. Gregory Palamas (*Capita physica et theologica moralia et practica*). St. Basil the Great makes a clear-cut distinction between the Energies of God and the Essence of God: "By affirming that we cognize God by His Energies we do not at all intend (promise) to draw nearer to His Essence. Whereas His Energies come down and reach us, His Essence remains inaccessible (unattainable)."
 19. Letter 234 (to Amphilochius). Cf. also "Against Eunomius" 11, 32.
 19. Very often sanctity is understood to be a gift of Divine Grace which is evidently true, if we bear in mind that the concept grace is far wider than sanctification.
 20. According to St. Paul even the birth of a child into a Christian family ensures his sanctity (1 Cor. 7. 14).
 21. See the article by the author of this work: "Grace in the Church and Through the Church" in *JMP*, 1980, Nos. 1, 2, as well as in *Stimme der Orthodoxie*, No. 3, 1979, p. 33.
 22. *Ibid.*
 23. Prayer at Vespers for the blessing of wheat, corn, wine and oil.
 24. See the Euchologion.
 25. The Divine Liturgy of St. John Chrysostom.
 26. *Martyrium Polycarpi* (The Martyrdom of Polycarp) A. D. 156. Cited from Schmaus M. *Katholische Dogmatik*, III, 1, s. 598., translated by the author.

Archbishop MIKHAIL
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The Enigma of a Portrait

For the Life of St. Serafim of Sarov

At the entrance to the lower church of the Cathedral Church of the Kazan Icon of the Mother of God and of St. Sergiy of Radonezh in the city of Kursk, on the western pier to the right of the entrance arch there is an image of St. Serafim of Sarov.¹ In the most prominent places in both the lower and the higher churches of the cathedral there are several specially revered icons of the starets. However, the image at the entrance is positioned in such a way that not everyone notices it, and far from all the parishioners cast their gaze upon it. But it does not remain without veneration: from time to time a candle lit by someone burns in the small candlestick in front of it; sometimes people kiss it reverently, taking it for an icon. But it is not an icon; in any event, it was not conceived as one.

The half-length image of St. Serafim of Sarov (size—67×56 cm) was done on canvas (size of the stretcher—90×72 cm) in oil paints, which have darkened greatly with time. How familiar each believer is with this image! The starets is depicted in his later years; his grey-haired head is not covered. He is garbed in a mantle, on top of which there is an epitrachelion; his tired eyelids sag somewhat, due to which his visage assumes particular depth. The right hand is pressed to the heart, because of which there is a fold in the epitrachelion. The figure of the starets is turned three-fourths to the viewer. It is in this way that St. Serafim came to be portrayed in icons after his canonization in 1903. However, there is no nimbus—a mandatory detail of an Orthodox icon—over the head of Starets Serafim in the image in the Cathedral



Cathedral of the Kazan Icon
of the Mother of God in Kursk

of the Kazan Icon of the Mother of God and of St. Sergiy of Radonezh. On the other hand, his figure is outlined by an oval in the shape of a wide strip (size of the oval—79×64 cm) which is typical of portrait painting... However, an inscription written in Church Slavonic reading: "St. Serafim of Sarov, the Miracle Worker", which is canonically accepted for icons, stands over the head of St. Serafim inside the oval. Such an inscription could have appeared only after 1903, yet the "age" of the canvases

and the nature of the painting attest to the fact that the image was made long before glorification, back in the last century. At the request of one of the authors, A. N. Khetaturgov, a restorer of the State History Museum, and art critic N. V. Dmitrieva, senior researcher of the I. E. Grabar Restoration Centre, made in November 1983 a visual examination of the image and arrived at a consensus that according to many indications it can be dated by the first half of the 19th century. A special analysis is required for a more precise dating. Thus, it is quite possible that what we have before us is a portrait of St. Serafim that was painted during his lifetime or a very early copy of it contemporary to the original. Evidently, the most widespread icon images of St. Serafim following his glorification were painted from this (or a similar) portrait. How did the portrait wind up in the Kursk cathedral church? Why did the faithful want to regard it as an icon?

It should be said straightaway that very little is known about the Kursk period in the life of St. Serafim. What were the patronymics of Prokhor's parents, Isidor and Agafya? What was the fate of their other children and grandchildren—the closest relatives of St. Serafim? What was the exact year of his birth? Precisely where in Kursk did the house in which he was born stand? This and much else is either unknown or has been totally forgotten. The authors of the *Lives* of St. Serafim were interested above all in his spiritual labour in the Sarov cloister; details of his earlier life seemed of little importance and were touched upon only in passing. Meanwhile, it is totally obvious that it was in Kursk, where the would-be ascetic spent the first twenty years of his life, that the foundations of his character were laid, the specifics of his personality took shape, and the spiritual guidelines of his life were mapped out.

The city of Kursk is the land that gave Christendom St. Serafim of Sarov. It is high time to shed light, to the extent that it is possible, on the initial period in the life of the ascetic by supplementing his biography with new facts.

In the mid-18th century there were about eight thousand people living in

Kursk, and almost all of them were engaged in trade in one way or another. The most energetic in this endeavour were the merchants and the petty bourgeoisie, who comprised approximately half of the population; they were followed by smallholders (craftsmen and builders), different categories of those in service, a marginal number of peasants and very few noblemen (no more than three hundred people of either sex).² Under the estate reform of 1775, those who had a capital of 500 rubles or more were registered in the merchant class. Tradesmen who possessed lesser means were ranked in the class of the petty bourgeoisie. Most of the residents of Kursk were descendants of tradespeople, streltsy, soldiers, Cossacks, cannon-founders, drivers and clergymen, who had populated the city after its rebirth in the late 16th-early 17th century. The Kursk merchants were known in St. Petersburg, Moscow, Nizhni Novgorod, Kiev, in Siberia, Europe, China... Ivan Illarionovich Golikov, a famous resident of Kursk, together with Grigoriy Ivanovich Shelikhov from Rybsk conceived and implemented in the 1780s-1790s a project for the establishment of permanent settlements on the lands of Alaska and Northern California, that is, the opening up of the American continent by Russia.

The historical centre of Kursk was an old fortress at the confluence of the Kura and Tuskar rivers, which housed the Monastery of the Kursk Korennaya* Icon of the Mother of God "The Sign". Before it was a square with an ancient name—Krasnaya (Red), like the one in Moscow. To the northeast of the Monastery on the steep bank of the Tuskar River stood another ancient cloister—the Convent of the Trinity. Aside from one straight, even paved, road, the Moskovskaya Road, which led from the Krasnaya Square, there were no streets in Kursk in the modern sense. The city represented a series of residential "islands". The houses crowded around parish churches: of St. Nicholas at Torg (market), of St. Florus, the Transfiguration, St. Elijah, etc. The churches were centres of five city settlements: Soldatskaya, Rassyl'naya, Po-

* Russ. *Koren* — root. *Korennaya* — found near the root of a tree — Ed.

dyacheskaya, Gorodovaya and Cherkaskaya, and in four suburban ones: Streletskaya, Yamskaya, Pushkarnaya and Kazatskaya. The large and small settlements were divided by meadows, orchards and small swamps and lakes, and were connected by winding unpaved roads and paths. Small brick plants and smithies were frequently situated by bodies of water.³ The peculiarities of the terrain were put to good use for both economic and defensive purposes. The entire town-planning structure was bound by 16 parochial churches, which for a long time served also as administrative centres, centres of the defence system and, lastly, as hubs of the life of the large and small settlements. The parochial cemetery and a market square were situated near each church.⁴

In 1781 Kursk was badly damaged by a big fire, after which the city authorities changed the layout of the city. In keeping with the master plan of 1782, which was endorsed by Catherine II, Kursk was criss-crossed by straight streets, which formed neighbourhoods; the swamps and lakes were drained, the old crafts centres were torn down, and the parishes were carved up, as a result of which they ceased to be administrative units. The city was acquiring a European appearance. But this happened after Prokhor (subsequently St. Serafim) left for the Sarov cloister. He grew up in the atmosphere of the old tenor of Russian life, the life which veritably centred around the churches, with the churches predominating in the lives and consciousness of people. The greater part of everything that filled the lives of the parishioners of a large or small settlement was linked with the church. In the church people were baptized, studied the faith, were taught how to pray and to read and write, learned the latest news and discussed matters; here they made acquaintances and drew close, sometimes forever; here they abided in God in common prayer, in common hope for temporal and eternal blessings and for earthly and heavenly protection. People gathered at the church for festivities and bazaars, and, near their church, in the parochial cemetery, were laid to everlasting repose, a neighbour close to his neighbour.

The spiritual ties between parishioners and their church determined the

main element in their relations, namely, their readiness to help one another in the cause of salvation and in preserving their common piety and love of one's neighbour. The construction of churches was a sacred and great matter in the eyes of the faithful. The father of St. Serafim, Isidor, whose family lived in the small parish-settlement of the Church of St. Elijah, engaged in this construction.

The first issue of the *Transactions of the Kursk Gubernia Scholarly Archive Commission*, which was printed in 1911⁵, carried materials devoted to St. Serafim of Sarov, specifically, *The Journal of the Session of the Commission on July 19, 1903*, the day of the saint's glorification, and an article by Grigoriy Bocharov entitled "For the Genealogical Table of Father St. Serafim, the Miracle Worker of Sarov". G. Bocharov examined local archive material: census forms,⁶ parish birth registers, and documents of the land-survey archive of the gubernia board, and issued copies of the necessary documents in the form of "Supplements" to his article. They contained extremely rare information, which never became well known. It is clear from them that in 1748 (statistics of the 2nd census) there lived in St. Elijah's parish the brothers Anton and Sidor (Isidor), the sons of Ivan Moshnin. Sidor Ivanovich wrote his surname as Mashnin, as later did his wife and their children (including Prokhor), and grandchildren. Thus, the surname of St. Serafim should be written as those who bore it did—Mashnin. The wife of Isidor Ivanovich was "Agafya, daughter of Fatei, the old Kursk merchant Fatei Zavozgryaev"—thus did she call herself in the official document.⁷ In 1763 she was 38 years old. Isidor Ivanovich and Agafya Foteieva had children: Paraskeva, Aleksei and Prokhor. So the saint had an elder sister. In 1763 Paraskeva was 13, Aleksei—11, and Prokhor—5. Consequently, Prokhor was born in 1758, not 1759, as is normally written.*

There lived in the Mashnin family the mother of Isidor Ivanovich, the saint's grandmother, Feodosia Naumovna Mashnina. When Prokhor was only two

* For the year of St. Serafim's birth to be established conclusively, all sources must be drawn upon and compared. — *Ed.*

years old his father passed away, which fact is recorded in St. Elijah's Church registry for May 10, 1760, Part 3—"On the Deceased", entry No. 4: "Merchant Isidor Ivanov, son of Mashnin, 43; funeral service conducted by Father Petr Kolmykov with clergy."⁸ Prokhor's grandmother, Feodosia Naumovna, died in 1764. Prokhor was 6 years old at the time. It is to be surmised that the grandmother managed to exert a favourable influence on the soul of her grandson. Evidently the role of his sister Paraskeva was still more important in the life of the would-be ascetic. She left the family in 1771, when she was married off to a Kursk tradesman by the name of Gavriil Koloshinov. In pious Russian families the elder sisters always nurse the younger children, especially the babies. Paraskeva was eight years older than Prokhor and unquestionably took care of her little brother from his birth and somehow looked after him until he reached the age of 13. But his early-widowed mother, of course, saw to Prokhor's upbringing in the main. In Kursk fond memories of her were preserved as a woman who stood out for her particular piety. Agafya Fotievnna was an exceptional person in many respects. If one considers that after the death of her husband she continued, from 1760, through 1778, to supervise the construction of the Cathedral of the Kazan Icon of the Mother of God and of St. Sergiy of Radonezh, one can imagine the capacities she possessed.

But where did the Mashnin home stand in St-Elijah's parish? It was not easy to find this place.

N. V. Elagin, the author of the book *The Life of St. Serafim, Our Father...*, written in 1863, claimed that in Kursk "people to this day know this place and point it out to visitors as one of the local sites. It is located in Sergievskaya Street, in the vicinity of the Church of St. Sergiy".⁹ But next to the church there were three Sergievskaya Streets! In our day no one has been able to indicate the exact location of the Mashnin home. People also failed to recall it in Kursk in 1903, when on the occasion of the saint's glorification they attempted to ascertain where he was born and lived. Fortunately, at that time 84-year-old Vasility Nikolaevich Bocharov, the son of Mavra Alekseyev-

na, one of the daughters of Aleksei Mashnin, was still alive. He pointed out that the household of Isidor Mashnin stood "below the cathedral church and adjoined the southeast extremity of the present-day fence of the cathedral."¹⁰ This is more precise than Elagin's version, but it can be understood differently: the Mashnin estate stood by the southern side of the fence, closer to its east edge, or on the east side, closer to the south extremity. The current fence of the cathedral stands just where the old one did, occupying the same area. Dwelling houses adjoin it on the south and east side.

There has been almost no hope of clarifying the matter, as over two hundred years have passed. So much has changed over this time! Furthermore, it is a known fact that the Mashnin home by the cathedral fence burned down in the fire of 1781, when St. Serafim was no longer in Kursk and his brother Aleksei and their mother Agafya Fotievnna had settled in another place, by the Moskovskie Gates, in the parish of the Akhtyrka Icon of the Mother of God, where they had been allotted an estate plot in the 33rd residential district under the new, 1782, master plan for Kursk."

At the southeast corner beyond the cathedral fence there still stands the private holding of the Fateyevs, which has belonged to this family since 1900. The house was built in 1902 by Andrei Ivanovich Fateyev, a Kursk tradesman in timber, and the grandfather of the current owner, Evgeniy Ilyich. The former had two sons—Pavel and Ilya. Pavel Andreyevich was a Red Army commander during the Civil War (there are materials about him in the Kursk Museum of Local Lore), and the Fateyevs have retained ownership of the holding with a small garden plot to this day.

Andrei Ivanovich died in 1912. Ilya kept the family photographs and told his son, E. I. Fateyev, who is still alive, about the history of their family and home. The Fateyevs know that the spot on which their modern home was built in 1902 has been a private holding from time immemorial. Today it is the only surviving old residential plot on the land adjoining the cathedral fence, the rest having appeared much later. Their home is registered as 13 Zhdanov

St., formerly 3rd Sergievskaya St. In the old days there was a parochial cemetery on the south side of the cathedral. Its burial sites were discovered during the construction of a bomb shelter in 1941, which E. I. Fateyev, now 55, well remembers. Consequently, the Mashnin home could not have stood on the south side. The entire east side had been occupied by an area for storing firewood and lumber, which began almost from the Fateyev house and stretched to 3rd Sergievskaya St., which is evidenced by a photograph of the beginning of this century which E. I. Fateyev has provided us. Now houses Nos. 13a and 13b, which were built in our day, stand on this area. How could this storage area have wound up here? A. I. Fateyev bought his holding when the area was considered an inseparable part of the estate. Otherwise it is difficult to explain why it has not been built up to this day. The fact of the matter is that after a new layout was designed in 1782, the said district became one of the central areas and was built up with high-quality brick homes of well-to-do people. Only the storage area, which was situated in a very profitable, "prestigious" area—next to the city cathedral, was free at the end of the last century. The residential part of the estate (the house with the garden and orchard) was in the very heart of the district, and the re-planning of the city did not affect it. Who, then, were the owners of the storage area, which directly adjoined the fence of the cathedral under construction?

Isidor Ivanovich Mashnin, of course. As a contractor for the construction of brick buildings, he had to have an area for storing bricks and other construction materials. And inasmuch as he was building a cathedral and living right next to it, the area for the construction materials should have been nearby. The existence of this area as inalienable property of the Mashnin landholding can also account for the fact that Aleksei Isidorovich and his mother did not build in the former place after the fire, but resettled in a new district of the city. Aleksei did not follow in his father's footsteps, he did not engage in construction, but had a retailing business in a shop. He did not need the extensive storage area.

Furthermore, according to the master plan for 1782, the district in which the Mashnins lived now came under the "brick" category, i. e., the construction of brick buildings alone was permitted. Aleksei no longer had the money for this, as the family's financial position had been worsening. His estate was bought for the sake of the area. But the territory remained vacant for a long time. The new owners did not build a brick home; in any event, the Fateyevs do not know of another home having stood on the site of theirs prior to 1902.

Thus, the Mashnin home could not have stood on the east side either. The observation of V. N. Bocharov proved very precise: the northwest corner of the Mashnin holding adjoined the southeast edge of the cathedral fence. Today this is the plot of 13 Zhdanov Str. St. Serafim was born here, and he lived here for twenty years until he left for the Sarov cloister.

Fervent faith and a profound spiritual life are intrinsic to all Orthodox ascetics. But some features of a person's spiritual world are formed not without the influence of concrete circumstances. They do not account for the mystery of the selection by God of His saint, but they do perhaps promote selection. It is from this vantage point that several circumstances in the life of St. Serafim in Kursk can be viewed.

Remarkable expanses open up from the height of the big hill on whose slope the home of the saint's father stood. The plains, which are reminiscent of the boundless breadth of the sea, somewhere in the east turn into the steppe, which stretches all the way to Mongolia. This hill, which in early times was protected by a fortress wall, was repeatedly besieged in the 17th century by Polish and Crimean Tatar forces (the last invasion was in 1709), but no one could seize Kursk. This was a frontier of Early Russia, one of its military outposts.

From his home Prokhor Mashnin had a good view of his church of God's Prophet Elijah, located higher up, to the southwest, at a distance of not more than three districts by modern standards (rebuilt in the 19th century, its building has survived in the yard of the Book Shop, 11, Lenin Street). Situated to the south, at approximately the same distance, was the Convent of

the Holy Trinity. Beyond the Kura stands still another majestic church—the Trinity Church (late 17th century, on the former estate of the Romodanovskys). It can be thought that the people living by the Kura stood apart for their particular veneration of the Most Holy Trinity. Most likely Prokhor visited St. Elijah's Church with his family, and it was perhaps then that there began to take shape the would-be "Serafim" ("A man all-light") image of his spiritual labour, which exhibited features in common with the spiritual state of the "fiery" prophet. The Mashnin family unquestionably visited the nearby Convent of the Trinity as well. The profound and strong impressions of youth that were linked with spiritual meditation of the Most Holy Trinity also yielded their manifold fruit. The feat of the thousand-day prayer by the saint on the rock is well known, and it turns out that before him was an icon of the Holy Trinity, fastened to a pine tree.¹²

However, the decisive circumstance that shaped Prokhor's spiritual world was the construction of the Cathedral of the Kazan Icon of the Mother of God and of St. Sergiy of Radonezh, which took place before his eyes, all the more so since this church was being erected by his parents.

At the construction site there once stood the unassuming wooden Church of St. Sergiy, which probably appeared after St. Elijah's Church and was incorporated into St. Elijah's parish (it was evidently for this reason that the Mashnins were registered in St. Elijah's parish even though they lived next to St. Sergiy's Church). In 1751 St. Sergiy's Church burned down. The Kazan Icon of the Mother of God from this church, which had miraculously survived the flames, was found on the spot. The city residents decided to erect a cathedral church on this site. Earlier the city cathedral had been situated within the precincts of the Monastery of the Sign of the Mother of God, which caused inconveniences for the parishioners as well as the monks. Large funds were raised, and an order for the design was placed with the finest architects (probably in St. Petersburg, with one of the pupils of V. Rastrelli).¹³ The site of the foundation was blessed in 1752 by Bishop

Ioasaf of Belgorod. Isidor Ivanovich Mashnin received the contract for the construction, the reason evidently being that he enjoyed particular respect and trust on the part of his fellow townsmen rather than the fact that he lived next door to the would-be cathedral.

Prokhor was born when the construction was in full swing. His childhood, boyhood and youth were spent amidst conversations, worries and concerns linked with the construction, which was perceived, given the attitude to the temple of God at the time, as a great and sacred endeavour of the Mashnins. It required of all members of the family spiritual self-discipline, prayerfulness, and especial summits of Christian living. They were in the focus of the entire city, especially that of their neighbours, the residents of St. Elijah's settlement.

The Side Chapel of the Kazan Icon of the Mother of God was to become the main, upper chapel in the cathedral.¹⁴ For this reason everything about the life of the Most Holy Mother of God and Her miraculous icon must certainly have been absorbed by Prokhor Mashnin from very early age, as well as everything connected with the life, labour and personality of St. Sergiy, to whom the lower church was dedicated. It is a known fact that at an early age Prokhor became a chosen one of the Mother of God—a "saint of the Mother of God", as is sometimes said, and that his monastic labour is astonishingly similar to the feat of St. Sergiy. One day, Prokhor at the age of seven climbed up to the almost completed bell-tower of the cathedral; he fell from there, but miraculously remained unharmed. This was a very vivid event in his life, which rendered him profoundly akin to this church. Row after row of bricks were laid into the walls of the Kursk cathedral, and simultaneously the spiritual salvation of Prokhor Mashnin, the son of its builders, was created "brick by brick".

At about the age of ten, when Prokhor had taken ill so seriously that there was little hope of recovery, the boy had a dream about the Mother of God, Who promised to visit him again and heal him. Prokhor told his mother about this. Soon a procession from the Monastery of the Sign of the Mother of God was held

to the Wilderness of Her Korennaya Icon carrying this icon of the Mother of God "The Sign". The procession, which was caught in a heavy downpour, turned into the Mashnins' yard. Agaiya Fotieвна took advantage of this and carried the ailing Prokhor over to the icon, after which he began to recover rapidly. If it is true that this happened when Prokhor was about ten, we can now say when exactly this occurred and how.

The procession moved from the Monastery not along the Moskovskaya Road (now Lenin Street), but in the direction of the Convent of the Trinity, and from there down the road alongside the old fortress rampart (the would-be Pervyshevskaya Street, which turned into 2nd Sergievskaya), for the bridge across the Tuskar leading to the Yamskaya Settlement was not located where the Kirovsky Bridge now stands, but on the spot downstream and closer to the cathedral. The participants in the procession who had been caught in the downpour were beyond the hill, from which streams of water had come down upon them, so they, of course, rushed onto the paved Moskovskaya Road, as there were no streets at the time, and the procession had found itself in the Mashnins' yard. This incident should have occurred on the 9th Friday after Easter in 1767. The reason is as follows. It was at the time, when they reached the Wilderness of the Korennaya Icon, that a public dispute had taken place between representatives of the Monastery of the Sign of the Mother of God and the Monastery of the Korennaya Icon which, as the documents show, was linked with the question of revenues from the procession. The matter quickly reached the government. The Chief Procurator of the Synod at the time was the Protestant extremist I. Melissino (1763-1768), who did not conceal his hostility towards Orthodoxy. The ill-fated dispute became a convenient pretext for him to have an "extremely stringent" ban imposed on processions with the Kursk Icon of the Mother of God "The Sign" and on the conduct of "blessing of water or prayer services" before it, concerning which ukase No. 1241 of July 18, 1767, was immediately issued by the Belgorod Consistory. Processions ceased from that time until 1791, when they were

permitted once again following a petition by the people of Kursk, which had been signed by Mayor Ivan Golikov. So Prokhor, who, to be precise, was eight at the time, was healed during the last procession with the Kursk Korennaya Icon right before these processions were prohibited for a long time.

This government measure could not but be a subject of talk and worry in the pious Mashnin family. The dark sides of Russian life of that time revealed themselves to Prokhor's consciousness as well.

These and many other events impelled him to prayerfully aspire to God and the Heavenly world. A heartfelt striving to dedicate himself to God was maturing in Prokhor. But he did not grow up introverted in the least, he had many friends (he later became their spiritual mentor). He inspired several of his companions with his "monastic" mood, and they agreed to leave together for the shrines of Kiev, and then to take monastic vows. Prokhor Mashnin, Ivan Ivanovich Druzhinin, Ivan Stepanovich Bezkhodarny, Aleksei Stepanovich Milenin and two others, whose names are unknown—all from "respectable merchant families" that evidently also belonged to St. Elijah's parish, left Kursk for Kiev in 1775. Before they left Kursk, the pilgrims took "notes of discharge" from the "city community" certifying that they were travelling with the permission of the authorities.

Of this group, everyone, with the exception of A. S. Milenin, whose parents unexpectedly died and who was left with five brothers and sisters on his hands, became monks. Two left Kiev for Sarov immediately, without returning to Kursk.¹⁵ Prokhor spent over two more years in his home town, although he had long chosen the Sarov cloister, and the Kiev starets Dosifei had reinforced his intentions with his blessing. What, then, delayed him in Kursk until November 1778? The explanation that is offered is that he wanted to stay a bit longer with his mother and console her before he left. However, before his departure for Kiev he had received his mother's blessings to take monastic vows: this matter had been resolved. He had not been enga-

ged in any business or trade at that time; he used to go to Aleksei's shop sometimes solely to read religious books to his friends and his brother. What was he waiting for?

Everything will fall into place if all the dates are juxtaposed. The upper church was consecrated on October 22, 1778, on the Feast of the Kazan Icon of the Mother of God, and Prokhor arrived in Sarov on November 20, on the eve of the Feast of the Presentation of the Blessed Virgin in the Temple.¹⁶ Consequently, he was awaiting the conclusion of his family's sacred endeavour: the completion of the construction of the Church of the Kazan Icon of the Mother of God and of St. Sergiy of Radonezh. The saint indubitably contributed to the construction effort with his prayers and did not want to leave without having prayed in the new cathedral.

The saint did not choose the Sarov cloister by chance. The father superior who accepted Prokhor, the starets Hieromonk Pakhomiy (secular name Boris Nazarovich Leonov), the "builder" of the wilderness, was a native of Kursk. There were other indigenous residents of Kursk at Sarov: the strict ascetic Pitirim (secular name Pyotr Ivanovich Druzhinin, of the same Druzhinins as Prokhor's friend, Ivan Ivanovich Druzhinin), the scholarly and wise starets Ioakim, whom St. Herman of Alaska had proposed as Bishop of the North American Diocese.¹⁷ Starets Ioakim declined the dignity of bishop, having imposed upon himself the labour of the fool-in-Christ. The Sarov cloister had thus long become Kursk's "own"; much was talked about it there, the people of Kursk knowing about the life of its ascetics through their relatives. N. V. Elagin writes that, when a child, Father Pakhomiy had known Prokhor's parents personally.¹⁸

In 1780 the novice Prokhor fell ill with a disease reminiscent of dropsy. He suffered almost three years and was healed through the intercession of the Most Holy Mother of God, Who had again visited him in a miraculous vision, accompanied by Apostle St. Peter and Apostle St. John the Divine. It was decided to build on the site of the cell where he had lain during his illness a hospital Church of Zosima and Savvatiy of Solovetski Island, and Prokhor,

in fulfilment of an obedience, left to gather donations; he also visited his native Kursk in 1783 or 1784, where he received a donation from his brother Aleksei, among others. His mother, Agafya Fotievna, was still alive; he again consoled her maternal heart with his presence. Agafya Fotievna departed unto the Lord in 1800, which is evidenced by the following entry in the registry of the Akhtyrka Church, in whose parish the Mashnins were living at the time: "...Departed on February 29, 1800, the tradesman's widow Agafya Mashnina, daughter of Fatei, wife of Sidor, 72; funeral service conducted by Father Vasiliiy Psarev with clergy."

How did the lives of the saint's closest relatives shape up?

Aleksei Mashnin married Maria Ivanovna Sitnikova, the daughter of a Kursk merchant. In 1782 she was 30 and they already had children—"son Ivan, daughters Darya (10 years) and Matrena (9 years)". Then a son, Semen, and a daughter, Mavra, were born, who in 1795 were a year and a half and 12 years old respectively. In 1792 Darya married a merchant by the name of Aksentyev, after whose death she married Vasiliiy Mikhalev. Mavra married Nikolai Bocharov (it was their son, Vasiliiy Nikolaevich, who in 1903 pointed out the place where the first Mashnin estate was located). There is no subsequent record of Matrena. Aleksei's elder son, Ivan Alekseyevich Mashnin, died at the age of 20, in 1800, i. e., in the same year as his grandmother Agafya. His second son, Semen, married Natalya Ivanovna (surname unknown). The marriage produced two daughters, Pelageya and Ekaterina—grand-nieces of St. Serafim. In 1834 they were 12 and 8 years old respectively. Semen also had a son, Ivan, but he died in 1817 at the age of one. St. Serafim also had relatives on the side of his uncle, his father's brother, Anton Ivanovich Mashnin, who married Varvara Fenogenovna Ishunina. They had a son, Pyotr Antonovich (the cousin of St. Serafim), who married Mavra Afanasyevna Ovsyannikova. They did not have children, however, and this branch of the family ceased from the time of the 6th census in 1814 (none of them were alive by that time).

Semen Alekseyevich Mashnin and his wife and children lived reasonably

well at first; in 1836 they even bought the Shandrikovs' plot, which adjoined their estate by the Moskovskie Gates. But as early as 1838 everything was sold, and from that time Semen Alekseyevich lived at his relative's, Mikhail, in Danshinskaya Street, where he died in 1868 and was buried by the clergy of the Transfiguration Church (his wife, Natalya Ivanovna, had passed away earlier, in 1861). The Mashnin merchant family of Kursk had ceased to exist, having become impoverished shortly before the end.

How could this have happened? In his well-known talk with N. A. Motovilov St. Serafim of Sarov said: "I am from a Kursk merchant family". The Mashnins were experienced in the trading business. It can be confidently said that if the Mashnins, like other merchants, had committed themselves to material enrichment, the family would not have become impoverished. It is customary for some reason to think that the saint's brother Aleksei was "rather dissimilar to Prokhor in character, standing apart as he did for his inclination to worldly pursuits rather than spiritual exercises".¹⁹ This is hardly fair. The simple fact was that Aleksei, as the eldest, was forced to take upon himself the care of the family and of his ageing mother. The brothers were united by more than kindred ties. When the novice Prokhor came to raise donations in Kursk, he told Aleksei: "Know that when I die your demise will soon follow".²⁰ That is exactly what happened. In the winter of 1833 Aleksei Mashnin suddenly took ill. When news came from Sarov of the blessed demise of his younger brother (on January 2, 1833) and he received a portrait of him²¹, Aleksei sensed that his turn had come. He was administered the Sacrament of Holy Unction, after which he peacefully departed unto the Lord ("Aleksei Mashnin, son of Sidor, died—1833"). The mysterious spiritual bond that had connected their hearts and lives had been profound.

Aleksei Mashnin was survived, as has been mentioned above, by a son, Semen; the latter was survived by two daughters, Pelageya and Ekaterina. They did not marry; they preserved their virginity and finally retired to the Diveyevo Convent, which had en-

joyed the love and care of their grand-uncle, St. Serafim.

This was how the Mashnin line actually came to an end. The joyous aspiration to God which astonishes us in St. Serafim was intrinsic to his entire family. It cannot but be noted also that this aspiration was determined and reinforced during the period of the construction of the Cathedral Church of the Kazan Icon of the Mother of God and of St. Sergiy of Radonezh: from prosperous contractors and merchants the Mashnins turned into poor tradesmen soon after the completion of this cathedral. Creating the holy temple of God, the Mashnins lost interest in the acquisition of capital and increasingly sought, as St. Serafim put it, "grace-bestowing capital", the "acquisition of the Divine Holy Spirit". It was as if the only reason their short line appeared in the world was to build the majestic church and bring up the great pious ascetic.

It was providential that the portrait of St. Serafim that was painted during his lifetime wound up precisely in the Cathedral of the Kazan Icon of the Mother of God and of St. Sergiy of Radonezh. The appearance of the saint corresponds to the last, *starchestvo*, period of his ascetic life. It is a known fact that Aleksei Mashnin received some portrait of Starets Serafim²² together with the news of his brother's demise (see above). The saint had foreseen his demise, and it can be confidently surmised that he himself had the portrait sent. Kept for some time in the family of Semen Alekseyevich Mashnin and his daughters, the portrait could have later been donated to the Kursk cathedral. It is possible that Pelageya and Ekaterina did this before retirement to the Diveyevo Convent founded by St. Serafim, so that Starets Serafim could visibly abide in the cathedral with which his life and the history of the entire family were linked so closely.

As soon as the saint's glorification took place in 1903, people in Kursk evidently began viewing his portrait as an icon of sorts, without waiting for icons of him to be painted. Only impatient haste can explain the clumsy "restoration": unskilful strokes with light-coloured paint were done on the time-darkened face of the saint (especially on the forehead). The oval around

the figure of the starets was restored as well. The touch-up was done by the author of the canonical inscription adduced at the beginning of the article. The inscription itself was done professionally and beautifully, with the same paint. The artist was evidently a script printer rather than a painter, which was why his oval did not come out well, he did not paint a nimbus, and his "restoration" of the face was not very good. But the masterfully done early, 19th-century, painting is readily evident through the later strokes.

The faithful have long been praying before the canonical icons of the saint. Such icons are to be found in all churches. But there is profound meaning in presenting at least occasionally his earthly appearance as well. From the dark canvas, as if from the depth of the time, he looks at us, and his earthly life arises before our mental gaze as the path to the "acquisition of the Divine Holy Spirit" and makes the personality of St. Serafim especially close and dear to the believing heart.

NOTES

¹ V. Lebedev. "The Kursk Cathedral of St. Sergiy and the Kazan Icon of the Mother of God". — *JMP*, 1985, No. 3, p. 23.

² *Kursk: Ocherki istorii goroda* (Kursk: Essays on the History of the City). Voronezh, 1968, pp. 47-54.

³ *Ibid.*, p. 59-60.

⁴ The cemeteries by St. Nikita's and All Saints' churches have survived, and the existence of cemeteries by the churches of the Akhtyrka Icon of the Mother of God and of the Dormition and the Cathedral of the Kazan Icon of the Mother of God and of St. Sergiy of Radonezh has been established.

The squares in front of many of the city's churches have been preserved, too. The square in front of the cathedral church was larger; it used to cover the area where the firehouse stands today.

⁵ The commission issued just two collections of its *Transactions*—in 1911 and 1915, in very limited editions.

⁶ Census forms were questionnaires of government audits and periodic censuses of the population of Russia. There were a total of ten of them. The first census took place in 1719, and the last, in 1858.

⁷ The 1782 census form, which was filled out by Agafya Mashnina and her son Aleksei together. (*Transactions of the Kursk Gubernia Scholarly Archive Commission*). 1911, 1st edition, p. 94.

⁸ Church Register. *Ibid.*, p. 92. Hereafter all information on the relatives of St. Serafim in Kursk are borrowed from the article by G. Bocharov and from the "Supplements" to this article in the aforementioned *Transactions*.

⁹ N. V. Elagin. *Zhitie Prepodobnogo otsa nashego Serafima, Sarovskoi obiteli ieromonakha, pustynnozhitelya i zatvornika* (The Life of Our Father St. Serafim, Hieromonk of the Sarov Cloister, Hermit and Recluse). 7th edition. Moscow, 1904, p. 7.

¹⁰ Archpriest I. A. Novitsky. "The Speech....—*Transactions*....", p. 12.

¹¹ G. Bocharov not only gathered information about this, second, estate of the Mashnins', but also included its blueprints from the land-survey archives in his "Supplements".

¹² For interesting proof of this see the articles by N. Lender and V. Volzhin in *Russki Vestnik* (Russian Herald) (1903, June, p. 247; July, p. 250; December, p. 625). Now it is clear why the Church of the Holy Trinity was consecrated in 1903 on the site of the thousand-day prayer of St. Serafim (Russian Herald, 1903, September, p. 222).

¹³ For details see: V. Lebedev. *Op. cit.*

¹⁴ The names of the upper and lower churches of the cathedral were subsequently changed. — *Ibid.*

¹⁵ For details concerning the fact that two of Prokhor's companions immediately left precisely for the Sarov cloister see: Archpriest I. Novitsky. *Op. cit.*, p. 18.

¹⁶ The 1782 census form that was filled out by Agafya and Aleksei Mashnin said about Prokhor: "Retired to the monastery in 1779" (i. e., 1779). The same date is adduced by N. V. Ilyin (see *St. Serafim of Sarov*, New York, 1971, p. 24), but he was forced to move this date back because he considers 1759 to be the date of Prokhor's birth. Most of the *Lives* of St. Serafim say that he arrived in Sarov on November 20, 1778.

¹⁷ *Priboavlenie k tserkovnym vedomostyam* (Supplement to Church Gazette), 1894, No. 39, p. 1364; Archpriest I. Novitsky. *Op. cit.*, p. 14.

¹⁸ N. V. Elagin. *Op. cit.*, p. 15.

¹⁹ *Ibid.*, p. 12.

²⁰ *Ibid.*, p. 240.

²¹ *Ibid.*, pp. 239-240. The text attests to the fact that the portrait was sent by Hegumen Nifont, who strongly disliked the venerable starets during his life. Something rather serious, such as the personal instruction of the saint on this score, for example, could have forced

Hegumen Nifont to send the portrait to Kursk.

²² Several portraits of St. Serafim that were made during his lifetime and from which copies were made are well known. Particularly many copies have been made from the portrait, or one exactly like it, which now hangs in the cathedral church in Kursk. Today it is difficult to establish for sure where is the original and where is a good copy contemporary to it. A portrait of the saint that belonged to the Milenin merchant family was presented at the jubilee session of the Kursk Archive Commission in 1903. After studying the portrait, the commission made an extremely vague, superficial description of it: "The portrait is evidently old and painted rather artistically on canvas in oils. St. Serafim is depicted in it in his later years, with an open face, arms folded on his chest, and wearing a mantle. The portrait

is one arshin long and three-fourths of an arshin wide." (*Transactions...*, pp. 20-21). The measurements indicated are approximate; all the same, they diverge too greatly with the measurements of the canvas portrait in the Kursk cathedral that are indicated at the beginning of the article. Only the height and breadth of the figure of the saint approach one arshin (71 cm) and three-fourths of an arshin (52.8 cm). Yet the description provided by the commission speaks of "arms folded on his chest", while in the portrait in the cathedral only one hand is pressed to his heart. We believe that the portrait the commission was analysing was not the one hanging in the Kursk cathedral.

Archpriest LEV LEBEDEV,
N. LARIN

THE WORD IN CHURCH SINGING

The Journal of the Moscow Patriarchate No. 1 features the article "The Word in Church Singing" by the Publishing Department staff member Vladimir Sokolov.

The article deals with the correlation in Church singing between logos and musical elements. Proceeding from the confessional idea of the *Word*, which was *in the beginning* (Jn. 1.1) and God the Word, which was *made flesh and dwelt among us* (Jn. 1.14), and also citing the teaching of the Holy Fathers of the role played by the word in hymnody, the author shows the transforming impact words have on man. The musical element, however, is linked with the imagination, and the Holy Fathers cautioned new members of the Church against lapsing into imagination during prayer. Therefore, if the musical element in Church singing prevails over the logos, conceptual element, the prayerful uplift may lose its transforming power: instead of becoming efficacious communion with the angelic worlds it will turn into fruitless dreaming. For this reason prayerful singing should, as the Holy Fathers put it, become a "struggle against imagination". If this is to happen, the prayer text (the word) must be the overriding element of a hymn, to which all the others—melody, rhythm, sound—are subordinated.

Then the author proceeds to a historical survey. He adduces numerous examples to show how unfaithfulness to this patristic, hierarchical principle leads to a change in the nature of divine service, and this, in turn, leads to transformations in culture, because the nature of culture is determined by spiritual aspirations of a worship. If the musical element begins to dominate in Church singing, the spiritual vertical line that links man with God (through the word), is replaced with an emotional horizontal line which turns man to nature, to the world. By implication, turning to Heaven or to Earth leaves an imprint on the entire culture, musical culture included.

"In early Christian liturgical hymnody," the author writes, "the word was of foremost im-

portance, the melody always strictly following the text. The chief element of liturgical singing was psalmody (reading in a chant), in which the musical element was weakly manifest and was subordinated to the meaning of the words of the prayer." However, a direction in Church singing was gradually forming in which the musical element began to play a role of its own independent of the word.

This trend was particularly manifest during the era of the Renaissance. "The unison music of Gregorian Chant," says the author citing the book *A History of West European Music* by T. N. Livanova, "is replaced by splendid three- and four-part singing, and the unique choral rhythm—by a new 'modal' rhythmic movement. The Mass becomes 'a sort of pure music'."²

It was this turn in the development of church music that led to a change in the nature of musical culture, with words-meanings becoming fully subordinated to the musical element. The aesthetic concept of this trend in musical culture was formulated most graphically by Arthur Schopenhauer. "The human voice," discourses Schopenhauer on the essence of music: "represents for it [music.—Ed.] no more than a modified sound similar to the sound of a musical instrument... That in the given instance this very instrument as the organ of speech serves a different purpose—to convey concepts—is a chance circumstance which music can take advantage of to partake of poetry, but which it cannot make the focal point of the matter: it cannot consider its main task to be to follow the meaning of a verse phrase which is largely insipid and even in essence cannot be otherwise. Words will always be for music an alien appendage of secondary importance, because the impact of sounds is incomparably stronger, more irresistible and quicker than that of words; that is why if the latter are set to music, they must play an entirely subordinate role in it and adapt to it in everything... In view of this it would perhaps be more expedient if the text were composed to music and not the other way around."³

¹ Moscow-Leningrad, 1940, p. 93.

² T. Livanova. *Ocherki i materialy po istorii russkoi muzykalnoi kultury* (Essays and Materials on

the History of Russian Musical Culture). Moscow, 1938, p. 213.

³ A. Schopenhauer. *On the Essence of Music*. Petrograd-Moscow: Music Publishers, 1919, p. 19.

"Codex Sinaiticus" of the Bible The History of Its Discovery

The *Codex Sinaiticus* figures most prominently among the foremost Old Testament manuscripts that have survived to our day (1, 31). In terms of antiquity only the *Codex Vaticanus* which, like the *Codex Sinaiticus*, was written in the fourth century A. D., can compare with it. As far as the New Testament text concerned, the *Codex Sinaiticus* is unparalleled in terms of its fullness.

The history of the discovery of this manuscript is linked with the names of two outstanding 19th-century scholars: Archimandrite Porfiry Uspensky and Constantin Tischendorf. Western authors make almost no mention of the contribution which Archimandrite Porfiry made to this brilliant discovery (2, 340; 3, 73). For this reason it is necessary to conduct a comparative analysis of the work of these scholars, who enriched the Christendom with an extremely valuable biblical manuscript. If the first steps Archimandrite Porfiry (secular name Konstantin Uspensky; 1804-1885) and the German scholar Constantin Tischendorf took in science are compared, many similar elements can be found. After he completed the course of studies at the Kostroma Theological Seminary (1818-1824), he sought to continue his education at the St. Petersburg Theological Academy (1825-1829), and in his last year of studies took the monastic vows, assuming the name Porfiry. Upon completion of the academy Hieromonk Porfiry was a lecturer. In 1833 he was raised to the rank of Archimandrite and in 1834 he was appointed father superior of the Odessa Monastery of the Dormition. In 1838 Archimandrite Porfiry became rector of the Kherson Theological Seminary founded at that time in Odessa, where he taught theology, Church history and canon law.

In Odessa Archimandrite Porfiry met people who exerted great influence on his further path in science. Foremost among them was a diplomat named A. S. Strudza, who called the attention of Archimandrite Porfiry to the importance of studying the Christian East. In 1843 Father Porfiry left for the Middle East. During the two and a half years he spent in the East Father Porfiry constantly travelled about Pale-

stine, Syria and Egypt. His visit to the famous Monastery of St. Catherine in Sinai in April-May 1845 was particularly fruitful from a scientific standpoint. This difficult journey was rewarded with the discovery of the *Codex Sinaiticus* manuscript.

Initially Father Porfiry confined himself to a brief record pertaining to the ancient manuscript he had discovered. Having noted that the four oldest Greek manuscripts of the Sinai cloister were kept in the cell of the father superior, he set about describing the first of them—the biblical manuscript. "The first manuscript, which contains a part of the Old Testament and the entire New Testament with the Epistle of Barnabas the Apostle and the Book of Hermas, was written on extremely thin white parchment on one-fourth of a long wide sheet," Archimandrite Porfiry observed. "The letters in it are quite similar to Church Slavonic letters. The script is straight and solid. There are no aspiration or accent marks over the words, and the locution is not set apart by any punctuation marks with the exception of periods. The entire sacred text is written in four and two columns in the form of a verse and so continuously as if one lengthy locution stretches from one period to another" (4, 226).

Proceeding from a cursory analysis of the specifics of the manuscript, Father Porfiry surmised that it was written in the 5th century. Having enumerated the books of the Old Testament that were contained in the *Codex Sinaiticus*, Archimandrite Porfiry proceeded to a brief description of the New-Testament part of the manuscript. He observed that the copyist of the *Codex Sinaiticus* "owing to his carelessness, made many omissions, especially in the four Gospels; all of them were duly inserted in the margins of the manuscript, however. Whoever made these addenda had at hand the sacred text that is accepted in all Churches, and from it inserted in the margins of the manuscript words and entire phrases as soon as he noticed another reading in it" (4, 235). Father Porfiry supplied his observation with several examples of such omissions addenda and variant readings (4, 235-238).

On the basis of an analysis of several cha-

characteristic features of the writing of the text Archimandrite Porfiriy expressed the supposition that the *Codex Sinaiticus* had been copied from the Alexandrian manuscript. He noted here that the text had not been copied by Sinai monks, since "they would have chosen the ecclesiastical text of the Bible, the text in common use at the diocesan sees, whereas the text of this manuscript differs somewhat from it. It was elaborated in a scholarly fashion, consequently, it was issued either by a private individual or by the Alexandrian catechetical school and brought to Sinai by some monk or worshipper. Whatever the case," Father Porfiriy concludes, "this very ancient manuscript, virtually the only one in the entire Orthodox Church, is especially valuable in that it was verified with the text of the Bible valid in our time too. Consequently, this text has always been the same and invariable" (4, 238).

Now let us examine the activity of another major biblical scholar — Constantin Tischendorf (1815-1874). Lobegott Friedrich Constantin von Tischendorf was born in 1815 in the Saxon town of Lengenfeld. When Tischendorf began studying theology at the University of Leipzig, he engaged in preparatory research for studying the Greek text of the New Testament. Tischendorf considered the priority to be concentrating on texts dating back to the first five centuries of Christianity, but this required, first, that the few available texts be carefully studied and, second, that a search for other, earlier and fuller manuscripts be inaugurated.

Having familiarised himself in detail with the earliest New-Testament manuscripts kept in European depositories, Tischendorf set off for the Middle East. He arrived there in early 1844, just several months after Archimandrite Porfiriy. From that time the research paths of the two theologians drew closer.

At that time the Monastery of St. Catherine had three libraries, which were housed in three separate premises. According to Tischendorf's count, there were about 500 manuscripts here. However, none of the volumes which Tischendorf investigated was of great interest for studying the Bible. There were no ancient manuscripts here that would help restore the New-Testament text of early Christian times. According to Archimandrite Porfiriy, "the Greek monks under various pretexts did not show him (Tischendorf. — *Auth.*) the valuable manuscripts that were kept in the hiding-places of their holy cloisters. These monks, who had long been frightened by the firmans of the Porte, who would authorise European travellers to penetrate the sacristies and book depositories of Orthodox monasteries, and affronted by unfavourable criticisms of them in travel me-

moirs, were in part justified in refusing to fulfil the requests of Tischendorf, who did not have, and does not have, the main attractive power, i. e., profession of the Orthodox faith" (5, 682).

However, once while working in the main library, Tischendorf happened to see a basket standing in the middle of the room. The basket was filled with old manuscripts on parchment, and when Tischendorf went over to it, the librarian of the monastery, who happened to be there, said that two baskets of such material had already been committed to the flames and that these manuscripts had been designated for the same end. Nevertheless, Tischendorf decided to take a closer look at them. Before him were parchment sheets with uncial caligraphic script on them; they contained four columns of text each. This was a Greek manuscript of the Septuagint, which seemed to Tischendorf to be the oldest of all those he had ever seen (2, 334).

This manuscript contained 129 sheets on parchment. All of them contained the texts of the Old Testament. Tischendorf did not have much trouble obtaining permission to take 43 sheets. But soon the monks of the Sinai cloister realized the value of the sheets they were intending to burn. For this reason the father superior did not give Tischendorf the remaining 86 sheets, although he did allow him to look through them and compile a list of the contents. As he was leaving the monastery, Tischendorf asked the librarian of the cloister to see to the sheets that had been saved from the fire and be attentive should similar material be found again.

During the next few years Tischendorf was completely unable to visit Sinai again. Several years after his departure from Palestine Archimandrite Porfiriy arrived at the Sinai monastery and, as has already been stated, was able to find the full volume of sheets of the *Codex Sinaiticus* in the monastery library. In 1850 Father Porfiriy visited the Sinai cloister a second time. In his diary entries from July 27 to 30 of that year he noted that in the Sinai library he again "examined the ancient Greek manuscript on thin white parchment sheets, which contained part of the Old Testament and the Entire New Testament with the Epistle of Barnabas the Apostle and the Book of Hermas" (6, 183).

Father Porfiriy noted afterwards: "I saw this manuscript in the monastery itself twice, in 1845 and 1850; the first time I did not examine it in great detail for reasons of my other obligations there, but the second time I did so in much greater detail, because I had more time, even though my eyes were bothering me, and there were twice as many scholarly works as

opposed to the previous time. My original opinion of this manuscript changed after my second examination of it; however, I printed (this opinion—*Ed.*) in 1856 in *A Description of My First Trip to Sinai* in the way it had been formed the first time, because I had taken as a rule publishing what I thought during the trip rather than what I pondered over later in my cell, and for this reason intended to issue a special article on the Sinai library" (7, 1).

Realizing the enormous scholarly value of the manuscript, Archimandrite Porfiriy, during his second visit to Sinai, asked the sacristan of the monastery, Father Vitalios, to keep it in the archbishop's cells and show it to European researchers with great caution. Just as Tischendorf was for several years unable to return to the Sinai cloister, Archimandrite Porfiriy lacked the time to analyze the *Codex Sinaiticus* in detail, since he had made his third journey to the East only in 1858-1861. However, immediately after his return to Russia Father Porfiriy set about studying the text of the *Codex Sinaiticus*. An extensive scholarly work was the fruit of his labours (7).⁷

Important events connected with the further fate of the *Codex Sinaiticus* occurred during these years. In February 1853 Tischendorf returned to the Monastery of St. Catherine, but here failure befell him: he was unable to study the remaining 86 sheets of the Sinai manuscript. As Archimandrite Porfiriy wrote, the Sinai sacristan, Father Vitalios, was "excessively zealous" in fulfilling his request and in 1853 did not show the manuscript to Constantin Tischendorf, who then visited the Sinai monastery a second time "in hopes of finding ancient manuscripts in it" (7, 23).

All the same, Tischendorf managed to make an interesting find. Looking in the library through one collection of the *Lives of the Saints*, he discovered a scrap of a sheet "not larger than half a palm", which had been used as a bookmark. The sheet contained several verses (11 lines) from Chapter 23 of the Book of Genesis. Inasmuch as this was the initial part of the Bible, Tischendorf drew the conclusion that the *Codex Sinaiticus* had initially been complete.

Preparing for his third trip to the Sinai cloister, Tischendorf decided to garner the support of the Russian government, whose representatives wielded in comparably more influence in the Middle East at that time than did the King of Saxony. Tischendorf realized that Russia had traditionally been the defender of the interests of Orthodoxy in the East; furthermore, he knew that the fraternity of the Monastery of St. Catherine on Sinai had been re-

ceiving generous contributions from Russia for several centuries. In autumn 1856 Tischendorf presented the Russian ambassador in Dresden a memorandum for the Russian Minister of Public Education, A. S. Norov (1795-1869), requesting that the Patriarch of Constantinople and the Archbishop of Sinai be petitioned to grant him written permission to take from the monasteries those manuscripts and excerpts there from which were no longer being used at divine services and which no longer served either as a special decoration or as documents for substantiating some rights. In return Tischendorf promised to bring to Russia manuscripts of scholarly value that were written in different languages, or at least compile a catalogue of them.

Archimandrite Porfiriy was aware of these developments, which follows from the content of his entry of March, 1858: "In fulfilment of the wish of the Chief Procurator of the Holy Synod D. A. Tolstoi, I have in my seventh letter to him expounded my opinion on sending to the East Prof. Constantin Tischendorf of the University of Leipzig at the expense of our government to procure and acquire for us the ancient manuscripts there" (8, 158).

In the aforementioned official letter he proposed a number of measures to preserve the library of the Sinai monastery, which were to be reported, specifically, to the Archbishop of Sinai, namely: 1) to request that the manuscripts be sold to no one and that a detailed list of them be compiled; 2) to send to the East three Russian scholars to make the entire manuscript material known; 3) to take, with the proper permission, the most important manuscripts for reproduction and then to return them immediately: "Would it not be fairer to supply these chosen ones (the Russian scholars—*Auth.*) with written permission from the aforementioned hierarchs (the Patriarchs of Constantinople, Alexandria and Jerusalem and the Archbishop of Sinai—*Auth.*) to take from the monasteries the most important manuscripts (e. g., the Sinaitic text of the 5th-century Senuagint) not forever, but for a certain time in order to reproduce the ancient texts, and to take them with a guarantee from our mission in Constantinople and our local consuls and with a promise to return them, not without an expression of gratitude" (5, 683-684).

However, the request of Archimandrite Porfiriy was not honoured. Thus, Tischendorf alone had an opportunity to save the *Codex Sinaiticus* from destruction. "Knowing that the Sinai monastery had not been sacked since the times of Justinian," A. S. Norov recalled subsequently, "Tischendorf communicated to me his ideas and requested me to help have him

charged with a scientific expedition to the East on behalf of our government. At that time, in 1856, I left for Germany, and we arranged to meet in Halle. Here he expounded to me all his thoughts and hopes concerning this subject, and I could not but become most deeply involved in this project... Tischendorf's trip was resolved" (9, 109).

In January 1859 Tischendorf arrived at the Sinai cloister for the third time. For the fraternity of the monastery he brought as a gift several copies of the New Testament and part of the Old Testament in the Septuagint translation. Once again Tischendorf looked through the monastery's collection of manuscripts, but without particular success. On the fourth day he decided to return to Cairo, and even gave instructions to hire camels. However, during a walk he got to talking with the monastery steward about his publications of the Greek text of the Bible, a copy of which he had presented to the monastery fraternity. The steward invited him into his cell, took a large bundle wrapped in red cloth down from a shelf and placed it before the guest. Tischendorf unwrapped the cloth and saw sheets of an ancient manuscript, and not only the same sheets which he had saved from the flames 15 years previous, but many more.

Aside from the 86 pages of the Old Testament with which he had acquainted himself earlier, there were another 112 sheets there, as well as the main goal of his quests—346 pages of the New Testament. Neither the *Codex Alexandrinus* nor the *Codex Vaticanus* contained so full a text. What Tischendorf was holding in his hands was a unique, the earliest text of the New Testament. At the end of the text he saw the Epistle of Barnabas essay that was subsequently excluded from the canon of the New Testament. A large part of this essay had been considered lost; what existed was separate fragments of it in imprecise Latin translations (2, 343). The manuscript, which had twice been in the hands of Archimandrite Porfiry by that time, contained "The Shepherd" of Hermas as well.

Tischendorf requested permission to take the codex to Cairo, where he could be rendered help in copying the manuscript. Extensive work lay ahead. Within two months he managed, with two assistants, to copy almost half the volume. An English scholar learned of his work. Having obtained access to the monastery where the codex was kept, he began offering the monks money for it. Tischendorf, who arrived at the monastery soon after this, was greatly worried, but the father superior calmed him, saying: "We would much rather present the

manuscript to Emperor Aleksandr as a gift than sell it for English gold" (2, 347).

Tischendorf embraced this idea. The thought that the manuscript should be presented to the Russian tsar seemed very flattering to the entire fraternity of the monastery, but until the superiors adopted a final decision, the monks decided to dispatch the manuscript with Tischendorf to St. Petersburg to have it published. While still in Cairo, Tischendorf wrote to the Saxon Minister Falkenstein: "In the hope of receiving the good graces of the Emperor of Russia concerning my undertaking I trust that I can present to the scholarly community in the very near future a publication of the manuscript worthy of the subject. It was only after three centuries that the *Codex Vaticanus* was able to satisfy the repeatedly stated wishes to see it published. Perhaps instead of a century it will take only a few years to enrich Christian literature with the valuable monument that has now been discovered (10, 401).

On his way to Russia Tischendorf showed his finds to the Austrian Emperor Franz Joseph in Vienna, and, several days later, to King Johann of Saxony. Then he continued his journey and arrived in Tsarskoye Selo, where the unofficial presentation of the *Codex Sinaiticus* to the Emperor of Russia took place.

Tischendorf took advantage of the opportunity to win the emperor's support for the publication of the *Codex Sinaiticus* of the Bible.

The preparation of a four-volume facsimile of the *Codex Sinaiticus* took three years. To get an idea of the difficulties connected with the publication of ancient codices of this type it should be pointed out that the four-volume publication of the *Codex Alexandrinus* with paleographical commentary took Heinrich Baber 14 years, while the publication of the *Codex Vaticanus*, which was undertaken by Cardinal Meyer in 1828, was finished after his death, by Carl Vercellone, only in 1858.

The book was to come out in autumn 1862—in commemoration of the millennium of Russia. Tischendorf's merits were worthily appraised. Emperor Aleksandr II bestowed on him and his descendants the rank of a gentleman. Having received a copy of the facsimile, Pope Pius IX personally expressed his congratulations and admiration to him (2, 351).

Tischendorf dated the *Codex Sinaiticus* to the 4th century A. D. At present this date is generally accepted. As to the view of Archimandrite Porfiry, who dated the manuscript to the mid-5th century, he did not consider his conclusions final: "I surmise that after a third examination of the Sinai Bible," he wrote, "my opinion of the time it initially appeared, of the originals from which it was copied, of the here

tics who marred it, of its correctors, etc., may be modified or approximated" (7, 29).

Now let us return to the question of primacy in the discovery of the *Codex Sinaiticus*.

While still in the Middle East, during his meeting with Prince Lobanov in August 1859, Tischendorf reported his find on Sinai to him. But Lobanov showed him a book by Archimandrite Porfiriy in which the latter described his journey to Sinai in 1845, and translated for him the passage where Archimandrite Porfiriy talks about the Sinai biblical codices. Tischendorf's pride as a scholar was deeply wounded by the fact that the first printed news of the ancient manuscript had been reported not by him but by the Russian researcher. For this reason he subsequently argued constantly that the honour of the discovery of the *Codex Sinaiticus* belonged precisely to him, not Father Porfiriy. "From the translation by Prince Lobanov I realised," Tischendorf wrote, "that a year after I found the fragments of the Old Testament and determined their importance, Father Porfiriy saw them in the Monastery of St. Catherine, and there had already been attached to them those parts which had earlier been hidden but which at first glance had seemed to be members of one whole" (10, 397). At this juncture it is appropriate to quote Archimandrite Porfiriy. In his notes on the Sinaitic manuscript he writes: "I arrived in St. Petersburg in late 1854 and in 1856 published in a description of my first journey to Sinai a brief narration and judgment of the Sinaitic text of the Bible I had discovered; it featured the lithographic prints of it in my picture publication of Egypt and Sinai, postponing the issue of my second judgement of this text until a later date. I do not know whether Tischendorf got wind of these books of mine or whether our former minister Norov told him about them during his passage through Germany, but this professor of theology and paleography decided to make a third trip to Sinai to see the manuscript which I had discovered and identified, and in order purely to attain this goal, has elicited our Russian. — *Auth.*) money and our letters of guarantee to the proper authorities in the East" (7, 23).

The *Codex Sinaiticus* was delivered to St. Petersburg in 1859. The manuscript was then mounted for public viewing for a period of two weeks. A St. Petersburg journalist wrote a brief item about it in a newspaper; he ascribed the discovery of the manuscript exclusively to Tischendorf. Father Porfiriy wrote in bewilderment about this fact: "No one uttered a word about me, no one recalled me. My opinion was not sought" (7, 25).

However, obvious facts could not be hushed up. As Father Porfiriy recalled, "when Tischendorf brought the Sinaitic Bible to Leipzig and announced that he was the first to discover this treasure, a scholar from Berlin (I don't remember his name) informed him that it had long been discovered and identified in Russia and that the Russian books should no be disdained... After the foreigners, my own countrymen began defending me," Father Porfiriy continued. "An article appeared in the *Odessky Vestnik* (Odessa Herald) in which the honour of the discovery of the Sinaitic Bible was accorded to me as a former professor of theology at the Richelieu Lycee in Odessa. Later, in *Pravoslavnoe Obozrenie* (The Orthodox Review), Father Pobedinsky-Platonov said the same thing" (7, 25).

As the prominent Russian liturgist A. A. Dmitrievsky pointed out, "the honour of the discovery of this manuscript unquestionably belongs to our scholar, the late His Grace Porfiriy Uspensky, who was the first to have drawn the attention of the monks of the Sinai cloister to it, but the honour of the publication and scholarly study of the said codex was anticipated by C. Tischendorf, who won the scholarly laurels in the process. Only the unenviable position of Russian scholars and their material precariousness...are creating a situation where what is ours is becoming the asset of others and we are receiving 'from distant lands' as a great favour, meagre pittances, while we could have in our hands the entire pie" (13, 6).

It is to the credit of the researchers that disputes on the priority of the discovery receded to the background: they began to cooperate in scholarly work on studying the manuscript they had discovered. In 1861 Tischendorf presented Father Porfiriy with his book on the *Codex Sinaiticus*, entitled *Notitia editionis codicis biblicorum Sinaitici* (5, 879). These famous researchers, whose paths had crossed so often in the Middle East, met in November 1862 in St. Petersburg. After this meeting Father Porfiriy wrote Tischendorf: "There has been born in me the deepest respect for you as a scholar who passionately loves the subject of his tireless research" (5, 919). Displaying keen interest in the scholarly work of his colleague, Father Porfiriy asked Tischendorf: "Please tell me when your publication of the Sinaitic manuscript of the Bible is issued in a separate edition. I am eager to obtain it, because I have no hope either of procuring it or of even seeing the magnificent publication of it which you presented to our most august emperor" (5, 919). Father Porfiriy shared his paleographical find with Tischendorf. In winter 1861 he

worked in Cairo in the Library of the Sinaitic podvorye. In one of his books Father Porfiriy discovered two fragments from the same *Codex Sinaiticus* that had been handed over to Tischendorf for publishing. These fragments had been affixed to the cover of the book with seal-wax. Archimandrite Porfiriy carefully removed them and took them with him.

In the early 1930s information appeared in the West to the effect that the Soviet government intended to sell some ancient valuables and masterpieces of art. The young state was in need of hard currency in order to purchase machines and equipment in the West. Several American entrepreneurs and collectors began talks with the Soviet trade organization, Amtorg. The prominent second-hand book seller S. Wolf Rosenbach dreamed of obtaining the *Codex Sinaiticus*. Harry L. Darwin, a senator from the state of Texas, also conducted talks with Amtorg in hopes of acquiring the ancient manuscript for the Methodist Episcopal Church, South (USA), which he himself belonged to (2, 310). But in late 1933 the British Museum announced that it had procured the *Codex Sinaiticus* for the highest price ever paid for a manuscript—100,000 pounds sterling (2, 11; 310). According to a contemporary

Soviet scholar, the reason for this agreement was that “the owners of the codex knowingly preferred to sell the unique manuscript not to the ‘prince of rare-book dealers’ (i. e., in effect, to the biggest book profiteer), Rosenbach, but—for a much lower price—to a scientific institution which enjoys a deservedly high reputation” Ya. V. Vasilkov; 2, 11).

The *Codex Sinaiticus* has been kept at the British Museum ever since. As a biblical text, only the *Codex Vaticanus*, which is kept in Rome, can compare to the *Codex Sinaiticus*, which was and remains the fullest and earliest text of the New Testament.

The little-known history of its discovery is still one of the most interesting episodes in the history of the quest for written biblical monuments. It is important to remember the significant contribution which was made to this endeavour by Russia in the person of one of its representatives—Bishop Porfiriy Uspensky, and also not to forget about the international cooperation among researchers in theology thanks to which the *Codex Sinaiticus* has become accessible for study to a wide range of Bibli- cists from different Eastern and Western Churches.

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Archimandrite AVGUSTIN

Russian Biblical Archaeology

Introduction to the History of Discoveries by Russian Explorers in Palestine

Two periods are usually distinguished in the exploration of the Holy Land. The earlier one, up to the beginning of the 19th century, was marked by the accumulation of empirical data in the course of pilgrimages to the Holy Land.¹ The later one, from the beginning of the 19th century, is characterized by the theoretical systematization of Biblical knowledge. Speaking of Russia, this period saw the formation of the Biblical Society (1813), of the Palestinian Commission (1864), of the Foreign Ministry's Palestinian Committee (1858), of the Russian Orthodox Mission in Jerusalem (1858) and, lastly, of the Orthodox Palestinian Society (1882).²

These societies launched intensive studies in the Holy Land, above all in the field of Biblical archaeology.³ Of course, excavations had been carried on in Palestine earlier too, by enthusiasts from other countries, but it was Archimandrite Antonin Kapustin, for 28 years head of the Russian Orthodox Mission in Jerusalem, who gave this work a truly scientific character.⁴

Soon after his arrival in the Holy Land, Archimandrite Antonin established contacts with foreign archaeologists.⁵ In 1868, the head of the Russian Mission bought a neglected plot of land significantly named Darbetein Tabitha, in a Jaffa suburb. The local population holds it to be the resting-place of the righteous Tabitha, resurrected by the Apostle Peter (Acts 9. 36-41).

The population of ancient Joppa had a necropolis in this area. In Archimandrite Antonin's day, two sepulchre-ca-



The Russian Church of the Ascension
on the Mount of Olives

ves were known to the local people, but the credit for the discovery, in 1874, of the whole necropolis belongs to him. He organized excavations on the mission's grounds which yielded valuable archaeological finds. Later on the artifacts from Jaffa were incorporated in the collection of the mission's archaeological museum.⁶

In 1875, Archimandrite Antonin started excavations in Jericho too. From 1886, following the establishment of the Orthodox Palestinian Society, this work was carried on systematically. The *Transactions of the Russian Archaeological Institute in Constantinople* reported: "As the soil is cleared away on the Russian grounds in Jericho, more and more objects are found... Of great

interest are the caves near John Chozebite's Monastery".⁷ In particular, the gravestone of Hegumen Kyriakos, founder of a 6th-century church, was discovered.⁸

Father Antonin devoted a great deal of attention to the exploration of the Mount of Olives. Between 1868 and 1889 he bought eight plots of land on the mount, in particular a large one near the place of the Lord's Ascension, on the Eastern slope. Subsequent excavations revealed a magnificent 5th-6th century Orthodox church and many burial caves.⁹

In later years, the Ascension Church was erected on the Russian grounds on the Mount of Olives, under whose vaults Archimandrite Antonin, its founder and builder, was buried.¹⁰

Yet it was the excavations on the grounds of the Russian Compound in Jerusalem (a tract of land bought by the Russian government) that really crowned the archaeological activities of the head of the Russian Orthodox Mission. It was not until 1883, after obtaining permission from the Turkish authorities, that he was able to proceed to business. The workmen were mostly inhabitants of the Siloam suburb. On Monday, March 7, the second week of Lent, the removal of soil from the site began. "We are taking the soil out of town by donkey, via the Damascus gate," Archimandrite Antonin wrote. A total of 13,100 packs were removed.¹¹

Among other things, Archimandrite Antonin discovered the remains of an ancient wall, an important find which threw light on the Gospel story of the Saviour's crucifixion and burial.¹²

At the time of the Saviour's advent, Jerusalem had several inner walls. The existing outer one, built by Nehemiah, provided the protection the city had lacked after the destruction of the wall of David.

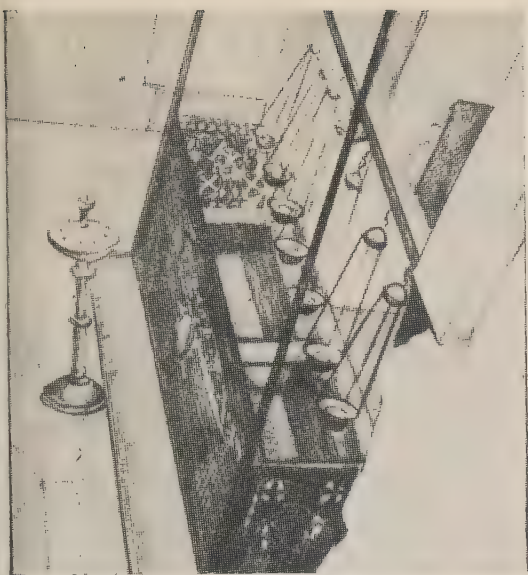
Forty years after Christ's Nativity, i. e., seven years after his Ascension, the Jewish king Herod Agrippa I erected the third Jerusalem wall. It included within the city limits the sites of Our Lord Jesus Christ's crucifixion, burial and resurrection. Hitherto they had lain outside the city proper.

In A. D. 70, Jerusalem, the Temple and the walls were destroyed by the Romans. The remains of the second

wall disappeared under a layer of debris and soil. The discovery of a portion of this wall was an outstanding achievement, highly important for Biblical archaeology. Prior to that, some Western Palestinologists believed that the wall passed north of the Resurrection Church, which implied that even during the Saviour's earthly life what are now regarded as the sites of the Sepulchre and Golgotha had lain within the then Jerusalem, i. e., that those positions were not the true ones. Archimandrite Antonin's excavations disproved this theory.¹³ The Christians' most sacred place, the Sepulchre, at present lies within Jerusalem's wall, but this wall did not exist at the time of Jesus Christ's burial, nor could it have existed, since grave-yards were forbidden within the city. According to Holy Scripture, the Godman's Body was laid to rest, as prescribed by the Jewish laws, *without the gate* (Heb. 13. 12).

In one of the sections of the Jerusalem wall, Archimandrite Antonin discovered a gate built simultaneously with the wall. He describes its threshold as follows: "The threshold consists of two huge slabs, very worn and, as it were, hollowed, by being stepped on by many feet over a long time. The line of the large gate wings is seen quite distinctly, being indicated by a hollowing in the stone flanked by two unequal-sized sockets in which the heels of the swinging gates were fixed. The middle of the threshold, where the two slabs abut each other, although deeply hollowed by people's feet, shows the outlines of a quadrangular socket in which the door bolt was fixed when the gate was half or fully fastened. After this socket had been made unusable by the iron, another one, shaped like the heel of an ordinary key, was hollowed out next to it, but no longer in the middle of the gate span."¹⁴

In the opinion of many Russian Palestinologists, this gateway is extremely important for reconstructing the Saviour's way of the Cross. "The threshold led out of town, where the remains of the gate must be," F. Grekov (a paleologist) wrote. "Holy Scripture has preserved the name of the gate for us—Ephraim gate. Of all the gates, this is the one closest to Golgotha, and so it is more than likely that it was there, from the city marketplace, via



Threshold of the Doors of Judgement
(view from above)

the discovered threshold, across the grounds of what is now the Russian Compound, and towards and through the Ephraim gate, that the divine way of the Cross lay..."¹⁵

Scholars suggested that the discoveries made by members of the Orthodox Palestinian Society in Jerusalem, might prove to be of extraordinary importance. This view was also expressed in the *Orthodox Theological Encyclo-*

paedia, which in the article on Palestine states the following: "In 1883 excavations began on the grounds of the Russian Compound, near the Church of the Holy Sepulchre in Jerusalem, which resulted in the discovery of the remains of Jerusalem's ancient city walls, called the second wall, which was erected by Nehemiah in 445 B. C., upon his return from Babylonian captivity, and of the threshold of a gate that led out of town during the Saviour's earthly life. Christ stepped over it when carrying His Cross to Golgotha."¹⁶

Apart from remains of the ancient Jewish period, Archimandrite Antonin discovered details of later (4th-century) structures: columns, arches and pillar shafts, and also the remains of several cross-walls. This was not surprising at all: the Russian Compound lay next to Jerusalem Church of the Holy Sepulchre and occupied part of the area where the Resurrection of Christ Basilica stood in ancient times.

Upon the closing of the Council of Nicaea (A. D. 325) Emperor St. Constantine, Equal to the Apostles, in a message to Archbishop Makarios of Jerusalem, expressed the desire to build a basilica on the site of Jesus Christ's passion and burial.¹⁷ An anonymous pilgrim, the "Bordeaux wayfarer", who visited Jerusalem in 333, refers to it in his notes as completed.¹⁸

NOTES

¹ See, e. g.: E. Polyansky. "Biography of St. Hieronymus, the First Erudite Pilgrim and Explorer of Palestine". — *Pravoslavny sobesednik* (Orthodox Companion), 1907, No. 5, pp. 657-685).

² Renamed the Imperial Orthodox Palestinian Society in 1895.

³ See, e. g.: F. Arfaksadov. *Iyerusalimsky sinedrion. Istoriko-arkheologicheskoe issledovanie* (The Jerusalem Sanhedrin. A Historico-Archaeological Study). Kazan University Press, 1903, 8. — XVI+247 pp.

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⁴ Archimandrite Antonin headed the mission until his death (1894). Data on his work in the Holy Land is to be found in the biographical material.

⁵ Aiming at international cooperation in the study of the Holy Land, the Russian Orthodox Mission in 1861 permitted foreign archaeologists to carry on excavations on the grounds of the Russian Compound in Jerusalem.

⁶ Archimandrite Antonin. *Eshche khristianskaya mogila v Soyatoi Zemle* (Another Christian Grave in the Holy Land). — Manuscript, 1890. — Photographs and Chart 4. By K. Shik and Archimandrite Antonin; Archimandrite An-

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⁷ *Izvestia Russkogo arkheologicheskogo instituta v Konstantinopole* (Transactions of the Russian Archaeological Institute in Constantinople), 1897, No. 2, p. 37.

⁸ M. Rostovtsev. "Russian Archaeology in Palestine." — *Khristiansky Vostok* (Christian East), St. Petersburg, 1912. Vol. 1, Instalment III, p. 263.

⁹ *Soobshchenia Pravoslavnogo palestinskogo obshchestva* (Reports of the Orthodox Palestinian Society), 1887, pp. 181-182; 1904, p. 130.

¹⁰ *Op. cit.*, 1895, p. 97.

¹¹ *Pravoslavny palestinsky sbornik (PPS)* (Orthodox Palestinian Review), St. Petersburg, 1884, No. 7, pp. 31-32.

¹² Russian House. Byzantine Gate. Ancient gate discovered by the Orthodox Palestinian Society on the grounds of the Russian Compound near the Holy Sepulchre Church in 1883. Watercolour; T. Kibalchich, 1886. Russian House. Byzantine Gate. Pencil drawing by Archimandrite Antonin, 1883; Russian House. Entrance to the Abyssinian Tower. Archimandrite Antonin, 1883, pencil, 2 leaves; Abyssinian Tower. Water-colour by Archimandrite Antonin, 1883; Russian Compound. Threshold of Judgement Gate. Water-colour by Archimandrite Antonin, 1883.

¹³ *PPS*. Instalment VII. Excavations on the grounds of the Russian Compound near the Holy Sepulchre Church in Jerusalem carried out under the direction of Archimandrite Antonin. Supplements: 1) Notes on the Sepulchre

cave, the praetorium and Constantine's structures, 2) Notes on the Accra and Jerusalem's fortresses, 3) Notes on the systematic exploration of the grounds of the Russian Compound from 1843 onwards, and 4) Article by Monike, "Excavations on the Grounds of the Russian Compound. Spring 1883". Petersburg, Kirshbaum, 1884-1887, 8.

¹⁴ *Zhurnal Ministerstva narodnogo prosveshcheniya* (Journal of the Ministry of Popular Education), 1884, July-August, p. 4.

¹⁵ F. Grekov. *Imperatorskoe Pravoslavnoe palestinskoe obshchestvo. Ocherk ego deyatelnosti za 1882-1890 gg.* (The Imperial Orthodox Palestinian Society. Review of Activities. 1882-1890). St. Petersburg, 1891, p. 39.

¹⁶ "Palestina", article in *Pravoslavny bogoslovsky entsyklopedicheskiy slovar* (Orthodox Theological Encyclopaedia). St. Petersburg, 1913. Vol. II, p. 1746.

¹⁷ V. N. Khitrovo. *Nauchnoe znachenie ras-kopok, proizvedennykh Pravoslavnym palestinskim obshchestvom na Russkom meste bliz khrama Groba Gospodnya v Ierusalime* (The Scientific Significance of the Excavations Carried on by the Orthodox Palestinian Society on the Grounds of the Russian Compound near the Church of the Holy Sepulchre in Jerusalem). St. Petersburg, Kirshbaum, 1885; S. D. Khitrovo. "Some of the Latest Archaeological Discoveries in Palestine". *Iz Soobshcheniy Imperatorskogo Pravoslavnogo palestinskogo obshchestva* (Reports of the Imperial Orthodox Palestinian Society), XXII, 1911, No. 3, pp. 411-421; Archpriest K. Fomenko. "Recent Excavations in Jerusalem. From the Notes of a Holy Land Pilgrim". *Trudy Kievskoi Dukhovnoi Akademii* (Transactions of the Kiev Theological Academy), 1894, No. 9, pp. 171-177.

¹⁸ *PPS*. Instalment VII, St. Petersburg, 1884, p. 71.

Archimandrite AVGUSTIN,
Deacon ALEKSANDR MUMRIKOV,
A. SOLOVYEV

(To be continued)



The Sacrament of Penance

The Order of Confession

At confession each person aspires to touch Divine Righteousness. *O Lord, teach me Thy statutes*, he prays.

The priest, too, reminds the penitent of Divine Righteousness. "Righteousness," the priest says in the words of Bishop Feofan Govorov, "means nothing else but righteous, pure and holy living without which no one shall see the Kingdom of God, for it is preceded by righteousness. One must first attain righteousness, and then one will gain the Kingdom of God. It is those who have attained the righteousness of the Kingdom of God whom our Lord Jesus Christ has in mind when He says: *Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven* (Mt. 5. 10).

Those who have attained righteousness experience Divine Revelation intellectually and aspire to fulfil the will of God in each and every act of theirs. Those who have not attained this study the word of God without a resolve to follow it. Such people often say to themselves: 'We shall first study Divine Righteousness and then live in accordance with it.' And deceit reaps into their heart, for the greater part of Christian truths are revealed to a person by the righteousness of salvation only after he has embarked upon the path of following them. Let us repent unto the Lord for not having the proper resolve to attain Divine Righteousness. Forgive us, O Lord, for building diverse theories about the paths of salvation, for indulging in day-dreams and fantasies while disregarding Christian labour.

"Let us take care," the hierarch convinces us, "that there be fewer images but more thoughts and feelings in our soul. After all, images are a product of imagination, the lower, more primitive power of the soul which generates unbridled day-dreaming that devastates the heart with the flow of thronging images. Prayer of the heart is a means of terminating the stream of images. Work at it. The moment will come when you feel that this *issue* has *stanch'd*, like that of the woman having an issue of blood for twelve years (Lk. 8. 44). Forgive us, O Lord, for the fact that we do not prepare ourselves through prayer for receiving Thy truths and gather them in our consciousness where the darkness of sinfulness and vanity reigns, for which reason we frequently fail to sympathise with Thy Righteousness, stubbornly oppose it, become angry, and defile Thy Righteousness with ridicule and even sacrilege.

The attainment of Divine Righteousness, which is promoted by following it in good earnest in everyday life, starts with illumining the soul by the word of God and a knowledge of obligations imposed upon a person by the holy faith and Baptism. Those who have experienced an attraction towards reading Holy Scripture are illumined in heart and mind and become dedicated workers in the house of God. However, once one has begun, one cannot further remain outside experiencing the word of God, but must follow it to one's last days on Earth, and follow it along a direct path, avoiding any possible deviations from it. Those who aspire to affirm themselves in knowledge and love of Divine Righteousness are always guided by the Gospel; they study it, draw nourishment from it, and have it as the legal grounds for each action that is undertaken and carried out. Those, however, who do not have a possibility to read the Scriptures at home especially gear their hearing in the temple of God and, like birds picking up seeds, gather the words of God into their heart and, becoming enriched with a knowledge of them, increasingly grow wiser in word and become capable of teaching spiritual life to the people around them.

Let us repent unto the Lord God of the fact that we do not take efforts daily to draw closer to Divine Righteousness and therefore do not deepen our knowledge of it through life itself, and lose kinship with it. How often we *outwardly appear righteous unto men, but within we are full of hypocrisy and iniquity* (Mt. 23. 28). O God, forgive us!

Perhaps some of you have failed timely to inculcate in your children faith in God, the ability to rejoice in His Righteousness, love for the Temple and the Sacraments of the Holy Church, and now have forcibly insisted on your son or daughter coming to church, receiving Holy Communion or marrying in church. And they, in order somehow to rid themselves of your tiresome requests, have communicated themselves with the Sacraments of the Church without faith, without the proper penitential preparation, without a wish to become akin to Divine Righteousness, and perhaps, even with sacrilege in his or her heart. Let those who have rejoiced at their false conversion to the faith repent unto the Lord, for through this the holiness of the Lord has been defiled by you personally. Let he who is so unwisely rectifying the mistakes of his many years of careless living ask the Lord for forgiveness: O Lord, forgive us for having cast out Thy Holy Righteousness from the repast of family life!

Perhaps some of you have doubted the genuineness of the Church to which we belong by Baptism? Have sympathised with sectarians

Concluded. For the beginning see *JMP*, 1987, Nos. 5-11.

or with those who have wilfully broken off from the Mother Church and are tearing apart the unity of life in Christ, and, what is more, have confused others with your judgments and censure? O Lord, forgive us who have lost all fear and in our boldness have arrogated to ourselves the right to pronounce shallow judgment on the destiny of the Church!

O Lord, many of us are ill-versed in questions of faith, Church laws and the Liturgical Rule. We have grown accustomed to being irresponsible before Thee and, without the slightest right, take the liberty of censuring clergymen, bishops, and even the primate of the Church—His Holiness the Patriarch. Unwise are the children of the Church both by their status in the Church as the flock and by their intellect, who do not have the slightest understanding of the depth of the difficulty and the extreme responsibility to God on the part of those in whom the Lord has vested the power to *feed His sheep* (Jn. 21. 16). It is our sacred obligation to help them with our prayer from the bottom of our heart, and not throw stones of condemnation, dissatisfaction and irritation at them, making it difficult for them to administer rightly the word of Christ's truth. We are repeating the sin of Ham, who did not cover the nakedness of his father Noah, when we condemn clergymen for ordinary human weaknesses and shortcomings. And we do so with bias, as if the priest were not a human being like all of us by virtue of his corporeal nature.

Has anyone of you, fearsome and merciless judges, thought of the trials to which a person dooms himself who takes upon himself the grace-bestowing rank of priest in order to administer the Sacraments to you in the churches—Baptism, Chrismation, Penance, Eucharist, Matrimony, Holy Unction—to conduct molebens, funeral services, and pray for you when sins and hardships oppress your souls? And now, for the sake of the blessings which come from God through His priests, who take upon themselves, along with ordination, the feat of voluntary martyrdom, repent and forsake vile condemnation and the sinful desire to put them outside your lives, and you will not be deprived of life in communion with Christ.

Remember always that where there is no respect for holy orders there is no respect for the faith. Immoral people at all times have done their utmost to impair respect for holy orders with slander and calumny, and we frequently aid them with similar behaviour and imagine that we are championing the truth. O Lord, forgive us our blindness and extreme senselessness!

Perhaps there are people among you who veil themselves behind the semblance of going to church and receive the Sacraments of the Church, especially Holy Communion of Christ, while remaining sectarians or adherents of various pseudo-religious fabrications. Such people must see the light, come to their senses and realise the incongruity between their lives and Divine Righteousness and truly repent to the priest. After confession and the forgiveness of such a sin the priest is obliged prayerfully to unite you, in prayer, with the Church, from which you were invisibly separated by God.

One who substitutes superstition, i. e. vain, false faith, for the true faith, is frequently dissatisfied with Divine Righteousness and turns against it. Not believing in Divine Providence,

such people do not turn their gaze towards the Church in moments of trial, but resort to fortune-tellers and sorceresses. Though calling ourselves Christians, we often advise our neighbour to "go to some old wife" and exorcise the illness, especially if we have heard that she says "some" prayers and makes the sign of the cross over the painful area. But this in effect is a rejection of Divine Righteousness. We have not advised the sick person to hurry and receive the Sacraments of Penance and Holy Unction and have thereby placed the grace-bestowing life of the Church outside the life of such an infirm person; we have driven it away from him. O Lord, forgive us for having mixed the true faith with superstition and having turned against Thy righteousness.

Love of Divine Righteousness demands courage and firmness of a person for giving witness to Divine Truth in his life. When we tacitly agree with those who commit sacrilege against, joke vilely about, and ridicule the teaching, Sacraments and ceremonies of the Holy Church, this is a sign of a lack of courage in us. When we feel embarrassed to cross ourselves in front of others, are afraid of being branded as backward people if others learn that we profess the Christian faith; when we doubt whether we should openly hang an icon in our home or conceal it from the view of others, when we fear verbal attacks on the faith, on our wearing the cross on the chest—then we display our faint-heartedness, cowardice and insufficient kinship with Divine Righteousness. O Lord, forgive us, sinners!

A disciple of Christ is a person who serves the highest righteousness with his whole life. And if we are ashamed of our faith and our affiliation to the Christian Church, if we are afraid of living in an open union with the righteousness of life in Christ, we will in due course be placed before the truth of the words of Christ: *For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels* (Lk. 9. 26).

Thus, we are obliged in every way to be excluded from the number of those who constrict Divine Righteousness both at the initial moment of their Christian life and during its continuation. But if we are those who love Divine Righteousness, against whom the host of iniquitous people driven by the devil, the enemy of all Divine Righteousness, turn, we will abide by the law of God still more firmly, verifying our lives by it, patiently enduring all attacks on the righteousness of life, and combining patience with firm hope in God.

How does Christian law dictate we should treat those through whom Divine Righteousness is rejected? *But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; That they may be the children of your Father which is in heaven* (Mt. 5. 44-45). How, for example, should we treat those who, out of idle curiosity or simply owing to their lack of upbringing, enter our churches and prevent us from praying? Do we become irritated by them and silence them maliciously? Whom do we gladden with such behaviour other than the enemy of our salvation, who through evil, enmity and hatred seeks to undermine trust in the faith of

Christ and His Righteousness? Whoever has been tactless and impudent in church repent unto God. O Lord, forgive us, sinners!

We are obliged to respond to lies and slander with patience, silence and a tranquil, serious explanation of the truth by which we are guided in our lives, if we have enough knowledge and intellect and if circumstances permit to do so. A Christian responds to vile tricks according to the rule: *Depart from evil, and do good*. It should be firmly remembered that evil has never been vanquished by evil. St. Paul admonishes: *Recompense to no man evil for evil. Provide things honest in the sight of all men* (Rom. 12. 17). It is better to endure

pain and humiliation oneself than inflict them on the offender by delivering a retaliatory blow. One should not enter into arguments and disputes about faith. Still less should one wish that thunder and lightning strike those who cause us profound pain with their desecration of the faith. Indeed, we must pray for them so that their spiritual eyes might be opened by the evangelical glad tidings and they might comprehend the cruelty of their behaviour. O Lord, forgive us for our poor ability to love, bless, exercise charity towards, and pray for such people!

A. I.,

Archpriest GENNADIY NEFEDOV

Christian Education in Humility of Mind

At Confession the priest wishes the penitent, together with the Prophet David, *to hear joy and gladness* (Ps. 51. 8) in his heart. He says: "May the ear of thy soul hear the Word of God: thy sins are forgiven thee." And these words find response in the soul as God's mercy towards each penitent, according to Christ Who said: *Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven* (Mt. 5. 11-12). The Saviour assures us that even men's slander in His hands turn into a means for the spiritual education of the penitent and teaches him to be good. Having taken the words of Christ the Saviour into his heart, the believer experiences the birth in himself of fearless readiness to bear trials for the sake of Christ's Name. Endurance brings to the soul joy which holds hope in the further mercy of God. Joy is given by the grace of the Holy Spirit (Gal. 5. 22) and overflows in the midst of *a great trial of affliction* (2 Cor. 8. 2).

The act of enduring grief, offence and slander is very great in the sight of God, for He commands us to endure offences, to love the offenders, and to pray for them (Mt. 5. 44). By this act the Christian learns to honour such people as his "benefactors, because they with injury to their souls are working for our salvation" (Schemamonk Zosima).

O Lord, *restore unto (us) the joy of thy salvation* (Ps. 51. 12), and forgive

us for being not quite ready to endure the sorrows of life. Forgive us, O Lord, for losing our spiritual common sense in our attitude to men who vex us.

Just consider, what but blindness can we call the fact that we do not like and do not fulfil, God's commandments, which are easy, pleasant and consoling, but we willingly follow Devil's suggestions, which bring us bitterness and grief. The holy love is comforting and joyous, while confusion and enmity is agonizing and wearying to the heart. When purity and chastity are observed, the conscience is at peace and the heart consoled, but one who is depraved suffers from a guilty conscience, goes through various annoyances, calumny and shame. One who is humble is dear to God and men; everyone is at peace with him and amiable, but an arrogant man is a weight upon all and cannot be a friend to anyone; his proud and haughty heart cannot feel any pure and heartfelt consolation. Which is better: to concede to the offender or to quarrel and be enemies with him? Which is better: to be silent and humble or talkative and impertinent?

Let us repent before the Lord today for preferring to be counted among the proud, despising and depraved people, whose unrighteousness falls upon those who, with all their hearts, keep the commandments of God (Ps. 119. 69). How often we come to the wrong conclusion that a God-fearing man is guilty before us by being ready to cut out his vices, to deny his will; by being concerned for his salvation and wishing

to be with those who are ready to endure much for the sake of the Lord. While not meeting him, the heart is obscurely irritated, but at the first encounter it discloses itself in unkindness and desire to hinder him in every way and harm him. Wishes turn into deeds, and we heap upon an innocent victim, a man living a righteous life, abuse and slander, offence and insult. We are ashamed, O Lord, for willing evil. Forgive us.

We suffer greatly under the yoke of grief. Our life is dissolved in sorrow brought on by calumny, vexation and much grief. "Our body is feeble and our spirit is exhausted," we prayerfully witness in the words of the Akathistos to the Icon of the Mother of God, "The Consolation of All the Afflicted." Especially hard are the torments of the soul, caused by our neighbour failing to understand our lofty, spiritual aspirations.

For example, one of us seeing the unhappiness or misfortune of one's children, relatives, or close friends, hurries to church, wanting to relieve their grief with heartfelt prayer, to help overcome a dangerous situation in life with the help of God's grace, His wise influence upon the reason, conscience, and bodily strength of the dear one. And, out of the blue, those for whom one was praying, meet one at home with angry looks and irritated speech, and even blame one for having been away for several hours leaving the endless flow of housework. At such moments the heart is filled with pain and bitterness. Or, living far away from a church, the weight of years makes you afraid of the distance. But the desire to be in church, to pray, to offer a moleben, to take holy water, to intercede with God for your relatives and the whole settlement, for those who would like, but have not the strength to reach a church, and for those who have forgotten the grace-endowing life of the House of God, makes you gather your strength to overcome the difficulties of the road and your own ailment. But upon your return you are met with reproaches: "Dawdling in church again, why don't you stay at home and pray! Suppose you die on the way somewhere?" Or: "Apparently you have not worked hard enough, if your legs can still carry you so far." How painful for the heart is such misunderstanding.

Some set great store by holy things: the blessing of icons, the Gospel, and holy water, kept at home. How can one describe the heart's torment of those who one day come home to find their precious corner ruined. Their shrine desecrated by their dear and near ones!

Selflessly, through sympathy and for the sake of Christ, you help someone in trouble, but you are slandered mercilessly, accused of cupidity, dishonesty, and suspected of all kinds of filth. What courage it takes to endure such calumnies!

And what of the community of men? You strive with all your heart and love to help the family, putting into your work your knowledge, talent, ability of soul, and physical potentiality but you are refused understanding, go unnoticed, driven about, humiliated in every way, morally injured and offended. How much fortitude it requires not to give up, not to lose interest, not to despair, and most of all not to hate your persecutors. And how much there still are false notions and inconceivable accusations, which inexpressibly torment the soul, and cause suffering which reminds us of the martyrs, torments and the pious feats of the great Christian ascetics of the first centuries.

"If we have nothing else to offer the Lord, let us offer Him our life's cross and suffering," says one of the pious ascetics. Let us ask ourselves: do we accept grief with joy as a cleansing medicine, sent by the Lord, and in the offender see our heavenly friend and healer? Lord, forgive us for we are fainthearted. By complaining and being aggrieved with offenders, we become hardhearted and impatient with people, try to put our own vain happiness outside the Church, above our love of Christ. And falsely understood, it does not stand up to the test of life and dissolves, or we dreamers are caught unawares, embittered and coarsened. Then the inner world is unceremoniously trampled upon by opposition, offence and damnation. Lord, forgive us, feeble spirited!

Perhaps some of you, unable to bear the weight of sorrow, attempted to take your life, to commit suicide, looking for ways in your mind to curtail suffering by violently cutting life short, thinking to vex your offenders thereby. Repent, such of you, to the Lord!

To our great sorrow we live amidst bustle, suffering, grief and misfortune, and grow fainthearted. Apostle Paul, however, revealing the great meaning of suffering, says: *For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake* (Phil. 1. 29). "More than any prayer or sacrifice," says St. Isaac Syrus, "valuable in the Lord's sight are sorrows borne by man for His sake, and more than any fragrance, the smell of his sweat." Indeed, there is no greater beauty on Earth than suffering for the sake of righteousness, and there is nothing more wonderful than the crown of an innocent sufferer. Thus do the great and courageous Christians think. And how far away we are from them!

According to St. John Chrysostom, a Christian has three conditions for salvation: not to sin, having sinned to repent, and for those who repent inadequately, to endure sorrow.

And who can be sure that he repents zealously enough? If we do not have true consciousness of sin, do not have the strength to be deeply repentant, then we must bear humbly the sufferings sent to us and give thanks for them, as a sign of God's care for us. Suffering uproots various passions which beset those of us, who even at Confession try to hide their thoughts and deeds from their spiritual father. The Enemy, knowing how pernicious is reticence, persuades us to live and repent in the soul, without revealing our secret life to the father confessor. If strength fails in the soul of anyone because of this enemy-sown seed, he becomes deluded in his soul and thinks that he is living a righteous and sinless life, while all the time deviating from the truth by hiding thoughts and desires from his spiritual father, that is why he does not feel calm and comforted in his soul, because he is living without faith and love for the pastor of the Church. That is why he is overcome by grumbling, contempt, condemnation, indignation, and an unpeaceful disposition of the

spirit. Secrecy makes these ills of the soul graver and makes life under the guidance of a priest of God intolerable. "Unspoken evil is a hidden disease of the soul," says St. Basil the Great.

The ailments of the soul makes a man leave the path commanded by the Holy Fathers, being carried away by his will and philosophizing.

Sometimes a penitent hears from his confessor at Confession about such thing as attaining self-denial, selflessness, sincere and wholehearted frankness, silence, humility, non-contradiction, a sober life, and endurance, and says to himself: "These words are cruelly hard," and rudely denounces them all and runs away not having patience enough to obey. Let us repent to the Lord for censuring and disparaging our spiritual father, and justifying ourselves. By such distrust and secretiveness we push him away from us. Forgive us, O Lord, for becoming confused, grumbling and contradicting our spiritual father, who is directing us onto the path of salvation. Forgive us, O Lord, for murmuring against our pastors in our pride: "They cannot live loftily themselves and are making us equal to themselves."

A humble man fears to make a mistake in life and even in understanding the Holy Scripture, upon which he builds his life. That is why he opens his soul to his mentor with faith that God Himself will reveal knowledge of him to the spiritual father.

O Lord, free thy servant from the bond of sins and, by the judgements which thou hast established, save me, thine unworthy servant! I believe, O Lord, that I confess my sins not only in order to learn obedience, but in order also to win the wisdom of humility, to endure every grief and suffering with complete meekness and self-denial, for which God's gift of grace—dispassionateness and purity of heart—is granted.

A. I.

Archpriest GENNADIY NEFEDOV

HYMNS FOR THE CELEBRATION OF THE BAPTISM OF RUSS

Из службы праздника Крещения Руси

ПРИЧАСТНЫЙ СТИХ

Напев Ниловой пустыни

в изложении С. Зайцева

С. А.
Т. Б.

Я - ви

- ся, я - ви - ся бла - го - дать

Бо - жи - я, спа - си - тель - на - я

всем че - ло - ве - ком, всем че - ло - ве - ком,

всем че - ло - ве - ком.

Перел. для 4-х г. см. хора Н. Носова

всем че - ло - ве - ком.

Ал - ли - лу

и - я,

ал - ли - лу и - я,

ал - ли - лу

и - я.

BOOKS AND PUBLICATIONS

CANON BOOK Moscow Patriarchate Publication. Moscow, 1986, 592 pp.

With the blessing of His Holiness Patriarch Pimen of Moscow and All Russia, the Publishing Department of the Moscow Patriarchate has put out the *Canon Book* intended for the fulfilment of the daily cell (domestic) prayer rule, and also for the preparation of clerics for conducting divine services and of the laity, for receiving Holy Communion. The executive editor in charge of the publication is Archimandrite Tikhon (now father superior of St. Daniel's Monastery in Moscow.—*Ed.*); the book was brought out under the general editorship of Metropolitan Pitirim of Volokolamsk and Yuriev, Head of the Publishing Department of the Moscow Patriarchate.

In the editor's afterword (p. 591) the point is made that in the tradition of the Russian Orthodox Church the following books are used for the cell rule: the Akathistos Book, the Canon Book, the Prayer Book, the Rule Book, the Psalter and Horologion, which have many common prayers. The publication under review includes all the services of the diurnal liturgical cycle: the Ninth Hour (pp. 420-426), Vespers (pp. 5-34), Small Compline (pp. 35-54), evening prayers (pp. 272-288), Mid-Night Office on week-days, on Saturdays and on Sundays (pp. 308-350), morning prayers (pp. 289-300), Matins (pp. 351-399), the First Hour (pp. 400-406), the Third Hour (pp. 407-412), the Sixth Hour (pp. 413-419), and Office of the Typica (pp. 427-436). The Small Compline includes daily canons and akathistoi (the reading order is indicated

on p. 565; at monasteries canons and akathistoi are usually read in the church at Compline. If a cleric must celebrate Divine Liturgy but has not attended the evening service the day before, he can prepare for the Liturgy from this book.

The Canon Book consists chiefly of: the canon and the akathistos to Jesus the All-Sweetest (pp. 55-80), the canon and the akathistos to the Most Holy Theotokos (pp. 81-110), the canon of prayer to the Most Holy Mother of God (pp. 111-123), the canon to the Guardian Angel (pp. 124-132), the canon to Archangels and Angels (pp. 133-149), the canon to St. John the Baptist (pp. 150-160), the penitential canon to Our Lord Jesus Christ (pp. 161-169), the canon to the Most Holy Mother of God, Hodegetria (pp. 170-180), the canon to the Holy Apostles (pp. 181-191), the canon and akathistos to St. Nicholas (pp. 192-222), the canon to the Holy and Life-Giving Cross (pp. 223-237), the canon to All Saints (pp. 238-249), the canon for the dead (pp. 250-271), and the canon to the Passions of Christ (pp. 556-564).

The Canon Book also includes: the Service of the Resurrection, Tone 6 (pp. 437-461), the Service of Holy Easter (pp. 462-477), the Hours on Holy Easter (pp. 478-480), the Prayers of Preparation Before Holy Communion (pp. 481-508), Prayers of Thanksgiving after Holy Communion (pp. 509-515), the prayer of St. Ambrose, Bishop of Milan (pp. 516-522), the Office of Twelve Psalms (pp. 523-547), and troparia, kondakia and general

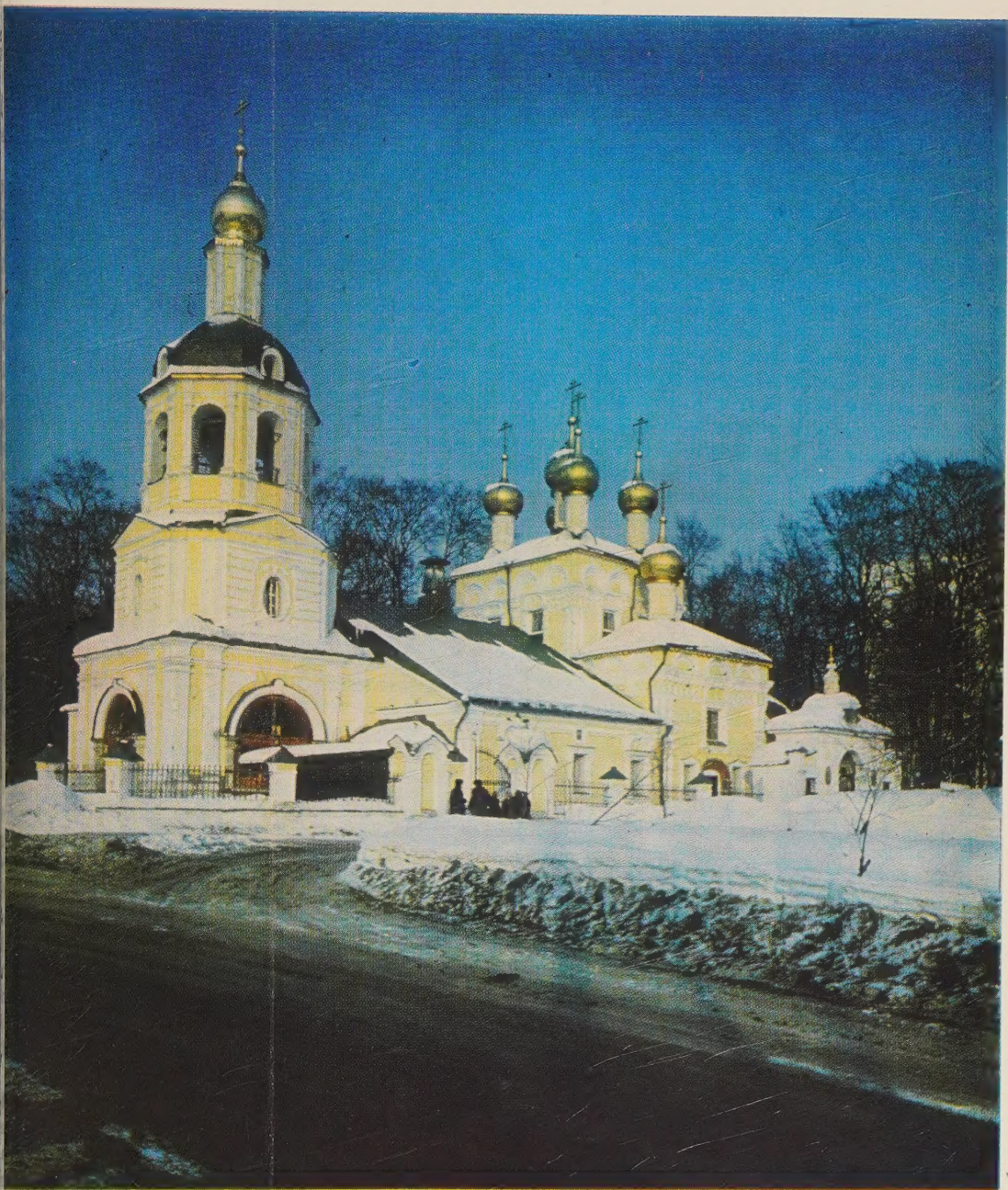
megalyrnaria to the saints (pp. 548-555).

Featured in the Supplement are "The Office of Preparation for Holy Communion" (pp. 565-573) and "The Monastic Cell Rules" (pp. 581-589), translated from Church Slavonic into modern Russian by Anastasia Trubacheva, Cand. Sc. Phil. († 1985). These rules were adopted in the Florishchevskaya Hermitage (founded in the 17th century by St. Ilarion, Metropolitan of Suzdal), at the Sarov cloister, the Novgorod Monastery of St. George, the Optina Wilderness, the Diveyevo Convent founded by St. Serafim, and the Trinity-St. Sergiy Convent in Riga (now functioning). Requisite changes in the cell rules are permitted with the blessing of the father confessor.

Also contained in the Supplement is "A Homily on the Prayer Rule" by Bishop Ignatij Bryanchaninov (pp. 574-580), borrowed from his ascetic writings (*Sochineniya* [Essays], St. Petersburg, 1865, Vol. 2, pp. 181-191). "The prayer rules," Bishop Ignatij admonishes, "hold the worshipper in the salvific state of humility and repentance."

Thus, the *Canon Book* under review not only stands apart for the richness of the hymnography represented in it and the rather full collection of domestic prayers; it contains theological analysis of them as well. Published on the threshold of a great jubilee—the Millennium of the Baptism of Russ—the book is a fine gift for all Orthodox believers.

Archimandrite TIKHON



THE CHURCH OF THE NATIVITY OF CHRIST IN IZMAILOVO, MOSCOW

PUBLICATION
OF THE MOSCOW
PATRIARCHATE